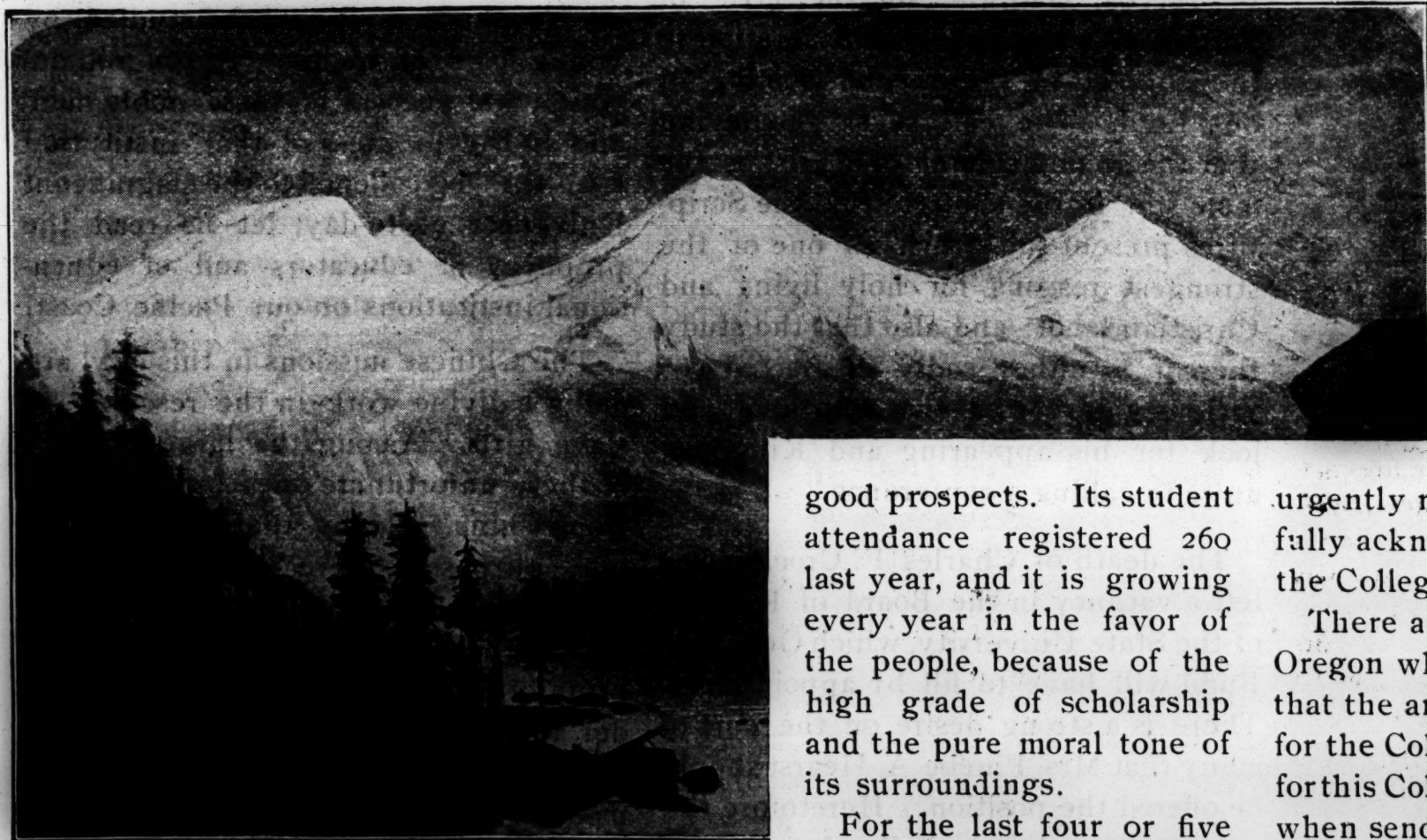


The Occident

Established 1868

SAN FRANCISCO, CAL., AUG. 5, 1897.

Price \$2 per Year



ALBANY COLLEGE.

The accompanying cuts show the building of Albany College, Oregon, and a bit of scenery visible most of the year from its eastern windows. The three snow-capped mountains are not less than 70 miles, bee line, distant from the College. These three peaks are snow-capped the year around, and are a beautiful and inspiring sight.

The building is rather common in appearance, but it was built for use rather than ornament. Most of the work put upon it appears on the inside. The rooms are large and spacious, the ceilings high, the light and ventilation perfect. The building is as well adapted to its purpose as any one in the State.

The College is looking forward to its thirty-first year with bright hopes and

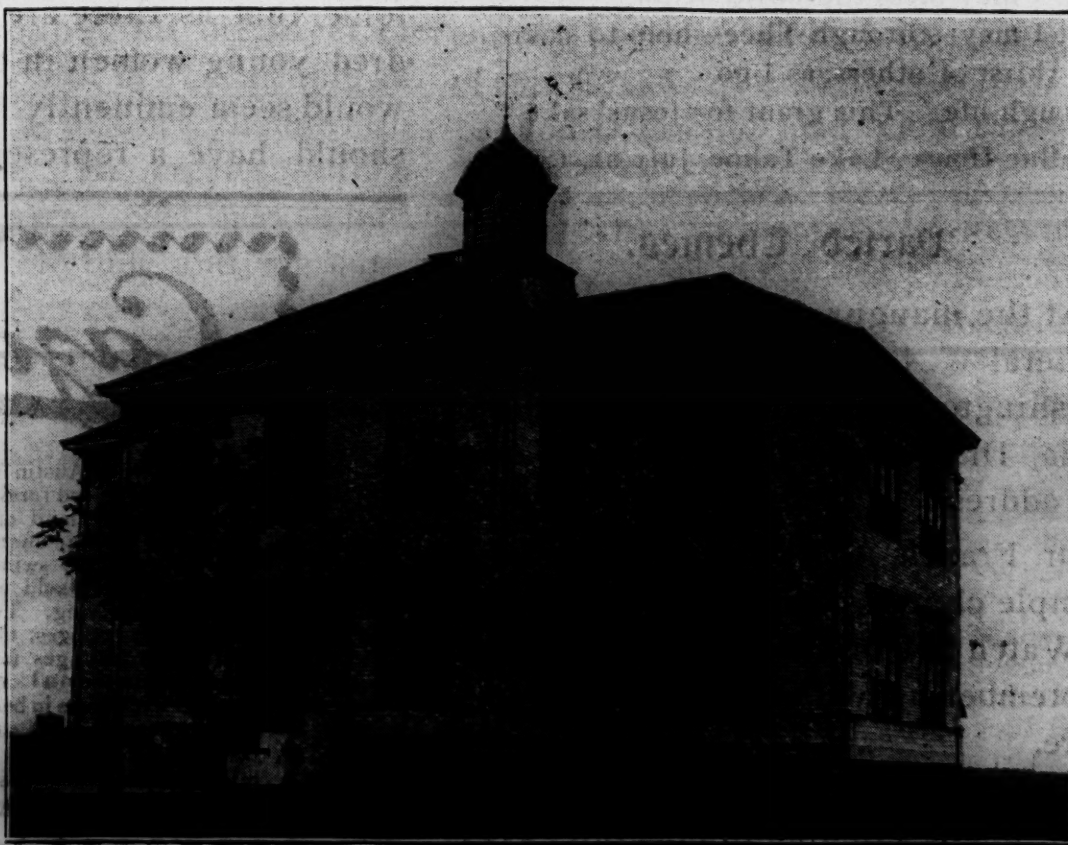
good prospects. Its student attendance registered 260 last year, and it is growing every year in the favor of the people, because of the high grade of scholarship and the pure moral tone of its surroundings.

For the last four or five years it has been struggling with a financial problem, that has threatened its very life. The light seems to be gathering at this present time of writing. A movement is on foot and nearly accomplished, to find ten friends to assume the interest on its debt for three years. When this arrangement is completed, a very plain and practical proposition will be before the Church. Nearly one-half

of the principal has been so far subscribed conditional upon all being raised. With the interest assured for three years, and the principal nearly half raised, it ought not to be difficult to raise the remaining half in the three years. The principal in full is \$8147.82. Contributions to this need are

urgently requested and will be gratefully acknowledged by the president of the College.

There are yet some of the churches in Oregon who do not seem to understand that the annual offering of each church for the College Board, may be designated for this College. If the Church Treasurer, when sending it to Chicago, will be sure to state explicitly that it is for Albany College, it will be forwarded at once to Albany by Mr. Charaley. Otherwise,



The Occident

it will go into the treasury, and be lost to the College. Do not think because the offering is small that this is unimportant. Every little helps.

It is right to hope and expect that all the ministers and elders of our beloved church in Oregon will work and pray for this child of the church, this handmaid of Home Missions—this home of Christian Higher Education in Oregon.

LAKE TAHOE.

BY E. A. STURGE, M. D.

[FOR THE OCCIDENT.]

"O loveliest of lakes, Tahoe!
Thy crystal waters from the steep,
Where Tallac spreads his robe of snow,
Are matchless, and thy heart too deep
For any one but God to know.

A mile above the restless sea,
And bluer than the skies o'er head.
Reveal thy secret unto me,
The secret of thy birth," I said,
"That I may something like thee be."

"Aeons ago, I was not here,"
The lake replied, "but where I dwell
A scene beyond description drear.
Instead of paradise—'twas hell,
A sea of fire rolled in my bed.
The air was filled with sulphur smoke;
And where the Truckee flows, instead
A molten lava river broke,
And carried havoc as it spread.
Of death, and death alone it spoke."

"What wrought this change," I asked once
more.

The lake replied, "God quenched the fires
And decked my steep and rocky shores
With ever verdant pine tree spires.
The everlasting snows, that crown
These proud Sierra's lofty heights
Are ever sending rivers down,
To fill me with untold delights.
With deer from forest, men from town,
I gladly share my water rights."

"O God!" I cried, "remove the bad
In me, and quench within my breast
The fiery passions! Make me glad,
And fill me with Thy peace and rest!
O fill me, till I overflow,
Like Truckee river from this lake!
That I may bless the world below,
That I may—through Thee—help to slake
The thirst of others, as I go
Through life. This grant for Jesus' sake."

Tallac House, Lake Tahoe, July 21, 1897.

Varied Themes.

At the inauguration of ex Postmaster General W. L. Wilson as President of Washington and Lee University in Virginia, Dr. Francis L. Patton will give the address.

Dr. Francis A. Horton, now pastor of Temple church, Philadelphia, has gone to Watch Hill on the Sea during August. September he will spend in New Hampshire.

Dr. Robert Mackenzie has returned from his vacation and takes full charge

of the services at the First Church during the vacation of his associate pastor, Rev. Edwin H. Jenks.

Mrs. Hearst has given a large sum of money for the securing of the finest plans possible for the laying out of the grounds before new buildings are erected. On these plans landscape architects in Europe and America are now at work; and it is believed that within a few years the University of California will have the handsomest group of educational buildings, including their environment, in the world. It seems therefore, fitting, upon every consideration, that Mrs. Hearst should receive the appointment, by the Governor, to the vacancy in the regency.

Certain ministers and elders of the Southern Presbyterian church have issued a call for a conference to be held in Toccoa, Georgia, on the 11th of August to give special consideration to the subject of the second coming of our Lord. The call says: "Believing that the second coming of Christ is the 'pole star' of the Church; that the Scriptures present this truth as one of the strongest reasons for holy living and Christian labor; and also that the study thereof is either sadly neglected or seriously perverted—we who love and look for his appearing and Kingdom, unite in calling a conference."

The death of Charles F. Crocker has left a vacancy in the Board of Regents of the State University, which Governor Budd will have to fill by appointment. There is a strong desire on the part of many that Mrs. Phoebe A. Hearst should be offered the position. Heretofore the regents have been wholly chosen from among men; it is now thought the time is favorable for the recognition of women on the Board. It is urged, with force, that as there are some five hundred young women in the University it would seem eminently fitting that they should have a representative of their

own sex among the officials of the institution. With yet greater force it is urged that Mrs. Hearst, whose fitness for the position none will question, has peculiar claims because of her great interest in the University as shown by her recent benefactions.

The three articles which Dr. John De Witt is writing for the *Presbyterian and Reformed Review* on Princeton College, should be read by every one. The first appeared in the April number and related the story of the Planting. The article in the present July number, deals with Princeton College in the eighteenth century, under its first six administrations; the third will carry on the history to the inauguration of Princeton University. Dr. DeWitt is a lucid and charming writer; his sketches of the worthies who devoted their great gifts to the building up of that institution are graphic and should be studied by young men of to-day. In the toil, devotion and success of those noble men, and in the progress of that institution from the "log college" to the magnificent University of to-day, let us read the prophecy of educators and of educational institutions on our Pacific Coast.

The Chinese missions in this city are doing a divine work in the rescuing of slave girls. Among the large number of these unfortunate ones brought over from China, sold by their parents for vile purposes, there are very many longing for their unknown white friends to save them. They are at times brutally treated by their masters in order to bring them into subjection, and because they do not yield them more money. They are prisoners; yet in their abodes the glad news has penetrated that Homes of refuge and welcome await them. How may they escape; that is the problem. If they attempt it and fail their lives may be forfeited. On the outside of these prisons of shame the Christian workers from the Homes are vigilant, seeking occasion

Cazadero

SONOMA COUNTY, CAL.
 Terminus N. P. C. Ry

On beautiful Austin Creek, in the midst of the great redwood forests, and called by travelers the Switzerland of America; with hunting, trout fishing, charming mountain drive, and trails, lovely swimming ponds, etc. No tobacco or liquor sold on the place; no dancing or card playing. Two hotels a mile apart, and several cottages; under one management. Hotels and Cottages newly renovated. **Un-denominational camp-meetings** of peculiar excellence in beautiful Elm Grove, under the giant redwoods, formerly the old camping ground of the Bohemian Club. For rates, accommodations and camping privileges, address,

CAZADERO RESORT, Cazadero, Cal., or 218 McAllister St., S. F.



for the raid which will place these poor, wretched creatures in their possession. Let it be noted that the police authorities and the judges are on the side of righteousness in this matter.

Dr. Henry M. Field, veteran editor of *The Evangelist*, writing of Dr. Gunsaulus of Chicago, whose recent illness he says has been exaggerated, directs to this indefatigable worker some sage advice: "We know that for a man of his temperament nothing is so hard as to 'go slow.' He is simply tired out with hard work, and all that he needs is a good long 'spell' of doing what he has never done before, namely, 'doing nothing!' Even a giant has to take his rest—and so with our overworked brother. All we have to say to him is, Hold up a little! Don't drive the chariot so furiously! This very week we have had an illustration of the mistake of going too fast, or with too large a team. There was a circus in Yonkers and the chief horseman undertook to drive through the street with a team of ten horses! It was magnificent, but in going down a hill the breeching broke, and the whole team, driver and all, were in danger of a terrible smash-up. Now I don't like to compare Dr. Gunsaulus to a circus driver. But he has certainly been driving a very large team! Suppose he should unhitch the horses awhile, and let them have a good rest, while the driver takes a nap himself. With such a caution he will have many great campaigns, and win many victories. It is hard to put a limit to the possibilities of such a man, if he will only spare himself. With that, he has vitality enough to last for many, many years, and rejoice in them all. And as for youthfulness, with his temperament he will still be young if he lives to be an hundred years old!"

The man who has never been to Egypt is the man of all men to write the history of Egypt; he can discribe it so positively. This is a prelude to two items a propos: A few years ago San Francisco invited the General Assembly to meet in her midst the following year. The invitation was not accepted and one of the strongest influences against it came from a gentleman who on the floor of the Assembly said that San Francisco in May was a very disagreeable city to be in. Instead of there being flowers and sunshine and cheer—as the speaker representing that city had said—there were no flowers, for it was cold and windy and cheerless. The picture was entirely unfamiliar to those of us who lived here, and was drawn by one who

afterward acknowledged that he had never been in San Francisco. Now comes our contemporary, the *North and West*, with this squib which is rather mixed in its syntax, rather mistaken in its suggestions, and about as misleading in general as the speech before the Assembly, regarding San Francisco, in Detroit:

"The Golden Gate is one of the most godless places on the continent. The pastors usually are soon heart broken by the Laodicean character of the Christians and by the overwhelming preponderance of the worldly population. A young army of cheerful singing Christians, happy and devoted, comes like a revelation to those who have been so long and so far separated from "The States." It is like getting back into "God's country" to see the revived and triumphant Christianity which the Endeavorers represent. Old miners and gamblers who have been cut off from the Church and its influences from boyhood, the Chinese who never knew the Christ, are alike challenged and invited to become acquainted with Him and be at peace. It is a marvelous power for good that has crossed the Saharas and the Sierras to cheer the workers of the slope and bid the wanderers since the days of the Argonauts to come home."

PAUL: A SERVANT OF JESUS CHRIST.

Our Life—God's Poem. Eph. ii: 10.

BY F. B. MEYER, B. A.

The Greek word translated workmanship is *poem*. We are God's poem. And as we review our life from the lapse of years—save where we have wilfully violated the obvious intention of our Creator—we shall perceive that there has been an underlying plan and conception, the development of which has proceeded in ever-widening circles. "I girded thee, thou hast not known Me," is as true of our life as of Cyrus, who was raised up to be the destroyer of Babylon, the liberator of the people of God. God has a distinct thought in each human life. He creates with a purpose. As a great poet may adopt various kinds of rhythm and measure, such as may suit his conception, but has nevertheless a purpose in each poem that issues from his creative fancy, so God means something as He sends each life forth from the silence of eternity; and if we do not hinder Him, He superintends the embodiment of that conception, making our entire life, from the cradle to the grave, a symmetrical and homogeneous poem, dominated by one thought, but wrought out with an in-

AN ESSENTIAL IN ALL HOMES.



13 Millions Made and Sold.

Always improving.
Never better than now.
See the Latest Model.

The SINGER MANUFACTURING CO.
22 POST ST., S. F.

finite variety of illustration and detail.

In a poem the expression is adapted to the conception. A rugged strain befits strong and terse thinking, whilst more flowing and mellifluous measures are better adapted to tender and plaintive musings. It may be that we can thus account for the differences which characterise human lives. Yonder is the fragment of a great epic; there is the lyric, or dramatic; here the sonnet, or elegy. Your life is smooth and flowing, or broken over stones of sorrow, or headlong in its impetuosity, because God's thought must be mated to the metre most suited for its expression. The career we are studying reminds us of the Odyssey, the Illad, the Paradise Lost, or the mighty conception of Dante. It is ocean-like in depth, variety, and change. As in an oratorio, so here, the storehouse of expression is ransacked to convey the deep and varied transition of the Creator's thought, emotion, and passion O child of man, yield thyself to

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's, Catarrh Cure.

F. J. CHENEY & CO., Toledo, Ohio.

We, the undersigned, have known F. J. Cheney & Co. for the last fifteen years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists,
Toledo, Ohio.

WALDING KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally acting directing upon the blood and mucous surfaces of the blood system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

IMPROVED NO. 2.
IT STANDS AT THE HEAD

"DOMESTIC"
THE LIGHT RUNNING
SEWING MACHINE

Pre-eminent the Sewing Machine for
Family Use.

— DON'T FAIL TO SEE IT. —
J. W. EVANS,
1021 Market St., south side, near Sixth.

God, and let thy days ever express his
conceptions!

BE THOU HIS POEM!

See that no intrusion of thy self-will
hinders the symmetrical development of
his thought.

The poet's art demands that no touch
of description or narrative, in the earlier
lines, should be fruitless or redundant.
To allow the canvass to be covered by
figures or objects which do not conduce
to the main intention of a picture is in
the highest degree reprehensible.
Watch well the earlier chapters of a
great tale, and you will notice that the
touches and descriptions of every para-
graph prepare for the ultimate unfold-
ing of the story, and lead up to the cli-
max to which the closing pages hurry.

So in human life. God knows the
works which are prepared, that we
should walk in them. And as He has
created them for us, so He has created
us for them, in Christ Jesus. The year
of our birth, the place and scenes of
early childhood, our parentage and edu-
cation, the influences that have moulded
us, whether of books, or art, or the con-
ditions of daily toil, have been planned
with an unerring wisdom and predispo-
sition, that through us might be made
known unto the principalities and pow-
ers in the heavenly places the manifold
wisdom of God, according to the eternal
purpose which He purposed in Christ
Jesus our Lord; in whom we have bold-
ness and access in confidence, through
our faith in Him.—*The Christian*, London.

PROCESSIONS IN HONOR OF THE SAINTS.

BY WEBSTER BROWNING, PH. D., SANTI-
AGO, DE CHILI.

The Catholicism of this land delights
in display, and this desire is almost
weekly gratified by the numerous pro-
cessions that parade the streets of this
and other cities, escorting the images of
certain saints, and doing them public
reverence. The street car traffic of the
entire city is often impeded, or alto-
gether stopped for hours, by these great
throngs of people, but the processions

continue notwithstanding the protest of
those who are sufficiently enlightened
to see the foolishness of such displays.

Happening to be in the central part
of the city not long since, the writer
was surprised to see the crowds that
were gathering in the Plaza, coming
from all parts of the city until there
were at least ten thousand gathered in
this Plaza, which is directly in front of
the Cathedral, and in the center of the
city. The cars soon stopped, and it
was almost impossible to walk in the
crowds that still increased. Asking a
friend for the cause of this assembling,
I was told that there was to be a pro-
cession in honor of the "Christ of May."
As the procession was under the care
of the Augustinian monks, there was
naturally carried in the front, a life-size
image of St. Augustine. This received
due reverence, and was followed by an
image of the Virgin. This also was of
life-size, and loaded with costly decora-
tions, the ornaments on the dress being
of solid silver, and costing many thou-
sands of dollars. The image of Christ
on the cross was in the rear of the pro-
cession; this image is of indescribably
horrible appearance. Christ is not
only represented as in the agony of
death on the cross, but there is also a
look of anger, almost rage, that, com-
bined with the look of pain makes a
sight not soon to be forgotten.

While these images are slowly carried
through the street on the shoulders of
men and boys, the people either fall to
their knees in reverence, or, at least
stand with uncovered heads. Prayers
are offered to each one in turn, but es-
pecially to the Virgin and the Christ.

The history of this procession as
given to the people, is about as follows:
On the thirteenth of June, a great many
years ago, there was an earthquake in
Chili, that caused numerous deaths and
much destruction to buildings. Mass
was said in the Plaza, and through
prayer to the saints the trembling of the
earth was quieted. One of the faithful,
however, through her vanity in arrang-
ing her toilet, arrived after the mass was
completed, and returned to her home
without having made due confession.
Upon entering her home she found that
the life-size image of the Christ which
she had been accustomed to worship,
had changed the look on the face from
one of complacent suffering to one of
great anger,—presumably because she
had missed mass. She in turn became
enraged, and sent the image to the con-
vent of the monks of St. Augustine.
They, in receiving it, discovered that the

Conservatory Life

is most healthful and delightful. The
teachers are masters; the students are
enthusiasts. Everything in the equip-
ment and environment of the

New England CONSERVATORY OF MUSIC

tends to encourage high ideals and a
devotion to art.

GEORGE W. CHADWICK, Musical Director.
Send for our catalogue to
FRANK W. HALE, Gen'l Mangr., Boston, Mass.

crown of thorns had dropped from the
brow to the neck during the earthquake.
This they attempted to replace, but the
shaking of the earth began once more
and it was impossible to rearrange the
crown. In this condition it was re-
ceived among them, and so it is still car-
ried through the streets. Like the most
of the Catholic relics, this image looks
wonderfully new to have an age of sev-
eral hundreds of years, yet this story is
firmly believed by the common people.
As it is carried through the streets, a
strong detachment of soldiers guards it
from possible harm, while on either side
are hundred of priests carrying torches
and incense. In commemoration of the
deliverance from the earthquake, the
image of Christ is called "The Christ of
May." The crown of thorns about the
neck, say the priests, cannot be taken
off until the final judgment.

This story, with its semblance of his-
torical fact, but with a mass of supersti-
tion added, represents very well the
common religious belief of the people,
especially those of the lower classes.
There are many who know that the
priests are deceiving the people, and
who have no respect for the Catholicism
of the land. Yet the present govern-
ment is strongly Catholic, and favors
these processions in every way possible.
Perhaps the people, as they become
more enlightened, will of themselves re-
ject a religion so superstitious. But,
meanwhile, it is the duty of the few
missionaries among them to point them
to a better and purer worship, lest, in
rejecting one form they reject all."

He will turn again, he will have com-
passion upon us.—Mich. 17:16.

For Over Fifty Years,

MRS. WINSLOW'S SOOTHING SYRUP has
been used for over fifty years by millions of
mothers for their children while teething, with
perfect success. It soothes the child, softens
the gums, allays all pain, cures wind colic, and
is the best remedy for Diarrhoea. It will re-
lieve the poor little sufferer immediately. Sold
by Druggists in every part of the world. Twen-
ty-five cents a bottle. Be sure and ask for
"Mrs. Winslow's Soothing Syrup," and take no
other kind.

The Occident

A Presbyterian Family Newspaper,

PUBLISHED EVERY THURSDAY

Room 84, Fourth Floor. - - - DONOHUE BUILDING
SAN FRANCISCO, CAL.

REV. JAMES MARSHALL THOMPSON - - - EDITOR
JOHN M. FORSYTH, - - - - - MANAGER

Articles for publication should be plainly written, name, especially so, on one side of the sheet, and should reach the office at least ten days prior to date of issue. News items should be received not later than Monday morning.

The congress of Jews which is called to meet at Basle on August 20 to consider the formation of an independent Jewish state in Palestine, will attract great attention.

The Minutes of the General Assembly will show that there are 960,911 communicants in the Presbyterian Church, 57,011 of these added on examination; 7,129 ministers and 7,631 churches. Given to Home Missions \$1,042,768; Foreign Missions \$681,459; total contributions (1897) \$13,298,067.

Dr. Coyle read a most interesting paper on Robert Burns at the Ministers' Union, Monday morning which called out warm expressions from a number of others. Next Monday there will be a quiz led by Rev. E. E. Clark; on Monday, 16th, Rev. Theo. F. Burnham will read a paper on Theosophy.

Presbyterians generally of this city will remember Mr. Coe, who during a good many years was a prominent figure in the more quiet Christian activities. Something over a year ago Mr. Coe returned to the East at the urgent request of relatives who knew of his physical infirmities. The following brief communication brings the intelligence of Mr. Coe's death:

DIED:—At Elkhart, Indiana, at the residence of his son, July 8th, Elder O. R. Coe, formerly of this city, and a faithful member of Howard Presbyterian Church. Mr. Coe was abundant in good works, especially among the poor and sick in the church, and in the Hospitals, Flower Mission, Sailors Home and Sunday School. He will be kindly remembered by many, old and young, to whom he showed kindness and sympathy. "Blessed are the dead who die in the Lord."

When the Mazama Club met a few weeks ago and with banquet and glee marked out their proposed conquests at mountain climbing this summer there was probably little thought of the fatality which would so soon overtake their members at the very outset. The task before them was the ascent of Mount Rainier in Washington. Prof. S. Edgar McClure of the Oregon State University at Eugene lost his life on Tuesday night of last week, falling down a precipice. Two others the next evening were injured by falling into a crevice after losing the trail. Their is much that is exhilarating in mountain climbing, but there

is also great danger. In these instances it would seem that due precautions had not been observed.

The results of the last presidential campaign, over the single or double standard, are likely to crystalize in the more special instruction in our institutions of learning along the line of finance. Dr. Benjamin Andrews, the honored president of Brown University, having taken a pronounced position against the single standard, was some time since requested by the Trustees to desist from further open discussion of the subject; this brought from him a letter of resignation, in which he announced his refusal to occupy the presidency of a college with a muzzle on his mouth, when such an important issue is before the people. It is now announced that John Brisben Walker of New York has undertaken the founding of a new university with Dr. Andrews at the head. "It will be a popular institution, designed upon new ideas. The plan will be to meet problems that come constantly before the people and which are to be solved under the prevailing conditions of the time at which such questions arise." It is to be known as the Cosmopolitan University, and is to be modeled after the Chautauqua school—conducted by correspondence. Its location will probably be Irvington on Hudson or in Philadelphia.

The State Board of Trade, of San Francisco, published a very handsome volume as a souvenir of the delegates of the '97 Convention, showing the early history, commercial position, climate, scenery, etc., etc. of our State. It is fully illustrated, and in every way gotten up as an interesting work of art. The monogram of the C. E. Society is on the title-page, yet, strange to relate, the chapter on "Religion and the Churches in California" was written by Horatio Stebbins, a Unitarian minister. It is quite probable the committee of the Board of Trade having the work in hand did not know that the Unitarian society is not recognized by the evangelical churches as a church of Christ, and that, therefore, the Unitarian body is not represented in the Endeavor movement; but this ignorance is scarcely a sufficient excuse for such a blunder. Mr. Stebbins writes the "Religion and the Churches in California" on a single page, without the name or even the suggestion of Christ in it, and closes thus: "The people of California are inclined to attach less importance to accurately-formulated religion, and trust more to the great primary principles of manhood, honor, justice, and kindness, according to the common-sense, right reason and a simple faith." It is very much to be regretted that the Board of Trade, while expending so much effort upon this generally-excellent souvenir, had not selected a clergyman of evangelical standing, and of evangelical spirit to have written the religious history of our State.

Miss Culbertson, who has so long been connected with the mission work of the Occidental Board, gave up her labors, and on July 26th started for her old home in Groveland, N. Y. Saturday night following when within twelve miles of that childhood home she was called to the heavenly mansions.

Her health had been failing rapidly, and her friends tried to persuade her not to undertake the long journey to the East. But she was determined to go, even though she would die by the way. Last Monday afternoon memorial services were held in the Home at 920 Sacramento street. Short addresses were made by Dr. Condit, Dr. Hemphill, Dr. Hunter Corbett and others. All bore testimony to the true and loving character of Miss Culbertson, and the faithful, self-denying labor which she had performed for her master. Like him she literally gave herself for the lost ones. Her death like her life was heroic. And that life was not lost. As long as the Mission Home shall continue its saving work, and the Christ-like influence of her life shall be felt in the souls of those whom she rescued from death, she also shall continue to live.

THE AMERICAN MINISTER IN SIAM.

The Americans residents in Siam have petitioned President McKinley to retain Hon. John Barrett as Minister Resident and Consul General, at the post of Bangkok, during this administration. At a meeting of Americans held on June 4th very strong action was taken, irrespective of political lines, to urge this step. The unanimous desire is that Mr. Barrett, who was appointed by President Cleveland, and has served for three years, should be re-appointed. They say of him, in the petition, that Mr. Barrett "has untiringly devoted his labors to promoting closer and stronger relations between the United States and Siam, to building up trade exchange between the two countries and calling the attention of Americans to the vast fields of material and moral effort in the Far East, to supporting and encouraging the work of Missionaries, to protecting and advancing American prestige without alienating the confidence of the Siamese Government, and to advancing generally American interests whenever opportunity has offered." The request may not be in accord with political ideas, but it is evidently in accord with the best interests of our country abroad, and we hope the President will so agree.

Prof. Orton's Grave on Lake Titicaca.

Many of our readers have read Prof. Orton's work, "Andes and the Amazon," and will remember that a few years since the author literally sacrificed his life in scientific researches in Peru and Bolivia. Away from home, among strangers this indefatigable student laid down his life, and his body was buried on one of the islands in the bosom of beautiful Lake Titicaca. A friend in Southern California has just sent us the following extract from a letter dated Arequipa,

Feb. 15, 1897: "Last week I was at Lake Titicaca and saw the grave of Professor Orton. It is on the summit of an island which rises 300 feet out of the lake. That grave is a standing protest against church bigotry. When that noble man died, searching for historic facts in Bolivia, the priests of Puno (a city on the shores of the lake) denied enough space in the graveyard to hold his emaciated body. So the foreign residents carried his remains to the top of this island mountain and tenderly laid them away to rest. The mighty mountains look down upon the spot and the shadow of the island is lovingly reflected in the bosom of the lake. The stars watch by night and the sun smiles by day. All nature seems to honor the spot. No discord save the clanging of bells swinging in the towers of bigotry not far away."

THE SOCIETY OF FRIENDS, OR QUAKERS.

The early history of the Quakers is thus very excellently summed up by their historian, William Sewel: "Bitter revilings, scornful mockings, rude abuse, and bloody blows from the fool-hardy rabble; but also severe persecutions, hard imprisonments, grievous banishments, unmerciful spoil of goods, cruel whippings, cutting off of ears, smothering in prisons, and also putting to death by the hands of the hangman, by order of the magistrates; afterwards some quiet and rest; then again severe persecutions, until the furious promoters of it, at last wearied, desisted from the mischievous labor for a time, more by being at their wits' end than out of mercy."

"And among all these vicissitudes, notable instances have been seen of unfeigned godliness, sincere love, much true-heartedness, extraordinary meekness, singular patience, ardent zeal, undaunted courage, and unshaken steadfastness, even among the female sex, which, though the weakest, yet in the hardest attacks showed a more than manly spirit, inasmuch, that seldom any age hath afforded matter where more powerful examples to virtue have been seen."

George Fox, the father of this Society, born at Drayton, England (1624, died 1690) of Church of England parents, was even in childhood "indued with gravity and staidness of mind;" nor did he "meddle with childish plays." Having learned to read and write, his father, who was a weaver, put George "to a shoemaker, that dealt also in wool and in cattle." The young man, taking to the latter, became a shepherd and "acquitted himself diligently," often using the word "verily," so that his acquaintances would say, "If George says verily, there is no altering him." Deep religious convictions came to him when about nineteen years of age, and an inward voice seemed to say: "Thou seest how young people go together in vanity, and old people into the earth; therefore thou must forsake all, both young and old, and be as a stranger to

them." Following the voice he left home, wandered in solitary places, fasted and read the Bible. Still in distress of mind he visited clergyman after clergyman "to look for comfort, but he did not find it from them."

Among others he went to "an ancient priest at Manselton, and reasoned with him about the ground of his despair and temptations, but he bid George take tobacco and sing Psalms. George signified that he was no lover of tobacco, and as for Psalms, he was not in a state to sing." Being told of a clergyman at Lamworth, who was "an experienced man, he went thither, but only to find him "like an empty, hollow cask." There is something significantly pathetic in this experience of the young man Fox vainly wandering about over the country, for three years, enquiring of priests and people how to get rid of his burden of temptation and sense of sin. Another "priest of high account was for giving George some physic, and for bleeding him," but this proved ineffectual.

At last, after repeated and vain efforts among the ministry it was disclosed to his understanding (1646) "as he walked in a field on the first-day morning, that to be bred at Oxford or Cambridge was not enough to make a man to be a minister of Christ." From this time, Bible in hand, he made the fields, hollow trees, and lonesome places his scenes of worship, until he himself began to preach. His monitor seemed to say, "There is one, even Jesus Christ that can speak to thy condition," and with exceeding joy from this time he relied wholly upon the Lord Jesus Christ to teach him. It was also now revealed to him that "God who made the world, did not dwell in temples made with hands, but in people's hearts, and that his people were the temple he dwelt in."

The next year Fox began his preaching crusade. He says of himself, "I had been in spiritual Babylon, Sodom, Egypt and the grave; but by the eternal power of God I came out of it, and was brought over it, and the power of it, into the power of Christ. And I saw the harvest white, and the seed of God lying thick on the ground, as ever did wheat, that was sown outwardly, and none to gather it; and for this I mourned with tears." The report soon spread that Fox had a discerning spirit, and "many professors, priests and people came to him, and his ministry increased;" so also did his trials. The curiosity and excitement was increased from this on by the reformer's adoption of the Friend's peculiar dress, and some of their present customs. "The Lord forbade him to put off his hat to any man, high or low,"—for the uncovering of the head was "the outward sign of reverence and was the same which was given to God." Of course this brought him and his disciples into many a collision with officials. So, too, he was required—by the same inward voice—to "thou" and "thee" every man and woman without distinction, "and not to bid people good morning and good evening; neither might he

bow or scrape with his leg to any one." With these peculiarities, the followers of Fox became a marked people of contempt; and as all these distinct features of dress, language and style were obeyed as of divine revelation—therefore matters of conscience—no mercy was extended to them.

As his inward revelations, his departure from the customs of the times, and his persecutors increased, his youthful "gravity and staidness of mind" expanded into an enthusiasm which was regarded as an extravagant fanaticism. He would appear in the churches and interrupt the preacher in the midst of his discourse, denying some of his statements, and continue exhorting the people until an officer would appear and carry him off to jail; he would go into the courts crying for justice, and exhort judges and magistrates to deal justly with all; he would enter public houses of entertainment with his warnings against over drinking. He testified against wakes, May-games, plays, shows; would visit the market places and exhort the hucksters against deception; going into the schools he would warn the teachers to instruct their children in the fear of the Lord, "saying that they themselves ought to be examples and patterns of virtue to them."

As a clergyman was expounding his text (2 Pet. 1:19) to his congregation, and was saying that the Scripture was this "more sure word of prophecy" by which they were to try all doctrines, religions and opinions, Fox cried out: "O no, it is not the Scripture, but it is the Holy Spirit, by which the holy men of God gave forth the Scriptures, whereby opinions, religions and judgments are to be tried. That was it which led into all truth, and gave the knowledge thereof. For the Jews had the Scriptures, and yet persecuted the Holy Ghost, and rejected Christ, the bright and morning star, and persecuted him and his apostles, though they took upon them to try their doctrine by the Scriptures. . . ." It was in this way that George Fox made bitter enemies, and loyal disciples as courageous as himself. They were called, through the first three years, professors of the Light, or children of the Light, for their chief trust was the inward illumination by the Holy Spirit of every man, who will accept of Christ.

When Fox, upon an occasion (1650) had bidden one of the justices of the peace, Gervas Bennet, "an Independent," "to tremble at the word of the Lord," Bennet responded by calling the reformer and his followers "Quakers." "This new and unusual denomination," says the historian, "was taken up so eagerly, and spread so among the people, that not only the priests themselves from that time gave no other name to the professors of the light, but sounded it so gladly abroad, that it soon ran over all England, and making no stay there, it quickly reached the neighboring countries, and adjacent kingdoms, inasmuch, that the said professors of the light, for distinctions' sake from other religious societies, have been

called everywhere by that English name, which, sounding very odd in the ears of some foreign nations, hath also given occasion to many silly stories.

Church News.

CALIFORNIA.

CAMBRIA.—Rev. Willliell Thomson, of Pasadena, Cal., supplied the pulpit here on Sabbath, July 18, in the absence of the pastor, his brother, Rev. H. C. Thomson, D. D. There was a large congregation present that greatly appreciated the sermon.

The Board of Aid for Colleges and Academies, at a meeting held July 27, accepted the resignation of its treasurer, and appointed the Secretary Acting Treasurer. All remittances should be sent to E. C. Ray, Acting Treasurer, 30 Montauk Block, Chicago, Illinois.

PLANO.—While many of the Sabbath schools and churches have closed their work for a summer vacation, our little organization has been able to maintain its regular services. The Ladies' Aid Society is working to secure a carpet for the pastor's study, which is to be laid January 13th, it being the pastor's fiftieth birthday.

SANTA MONICA.—On June 27 Mr. Munban finished his labors among us. The following Sabbaths eight united with the church, seven on profession, the first fruits of the good work done. The teachers and members of the Bible class to the number of twenty responded to the pastor's call for a ten minutes prayer meeting after Sunday school, July 25, there are to be informal meetings as a close for the Sunday school lesson and a preparation for the morning service. The evening service was given up to the echo meeting of the great C. E. Convention. The reports were most interesting, the members of the Congregational society meeting with us.

PLEASANTON.—The manse is being repaired and with its new coat of paint looks about as good as new. Miss Gordon, a member of the original Christian Endeavor Society organized by Father Clark in Williston church, Me., is the guest of Miss Bessie Stover. Last Sunday evening she spoke in the senior society and afterwards in the church. For the last two Sunday evenings we have had echoes from the convention. Much interest has been manifested. Rev. John Edwards, a great great grandson of Jonathan Edwards, resides here and frequently preaches. He is superintendent of the Sabbath school. Mr. Edwards is engaged in translating the Scriptures from the Hebrew and Greek into the Choctaw language. Some of our colleges would confer an honor upon themselves by giving Mr. Edwards a D. D.

SAN LEANDRO.—Our church has suffered another loss in the removal of Mr. and Mrs. A. W. Palmer and Albert Palmer to Berkeley. Mr. Palmer is a

trustee of the church, and Albert a most faithful worker in the Young People's Society. The following was read and adopted at the meeting Sunday evening, July 25th.

WHEREAS, Mr. Albert Palmer is about to remove from our midst and sever his connection with this society in which he has, while with us, labored so faithfully. Therefore be it

Resolved, That we deeply regret the necessity of losing him in our society, and most fervently wish for him a future of active usefulness, in his chosen field of new associations and interests, ever praying that by a Christian consecration he may at last unite with all the truly faithful in sweeter songs of redemption in the bright hereafter.

KNOX CHURCH, LOS ANGELES.—This church is still prospering and keeping pace with the times. Several new names have been added to the list of members. June 13th, was celebrated as children's Sunday. The children of the Sunday school under direction of Mrs. Ralph Baily, carried out a pretty program of songs and recitations, which was fully appreciated by a crowded house. Two of the tiny speakers were less than four years old—Walter Young and Georgie Bettinger. On this occasion the Pastor's infant daughter was baptized, being the first to use the new baptismal bowl. June 20th, was communion Sunday, one new member being added to the fold that day. The Ladies' Aid Society under the direction of Mrs. Stevens, gave a literary and musical entertainment, June 22d, which was much enjoyed by the audience, judging from the numerous encors. The money realized cleared off the debt on the hymn books. The ladies and gentleman who rendered the program so successfully were, Mrs. Bellringer, the Misses Mendenhall, Adams, Bellringer, Pinkham, and the Messrs Galbreth, Franklin, Wells, Bettinger, and three members of the mandolin and guitar club, Messrs Hutton, Smith and Hutton. On July 2, the Sunday school gave a very successful post communion picnic, at Lincoln Park, on the Pasadena Road, over fifty persons being in attendance. Last week the Christian Endeavorers thronged our streets and churches, on their return trip from San Francisco. Knox delegate to the convention being Rev. Mr. Young, his pulpit was occupied in the morning of the Sunday he was away by Rev. M. Beasley of Boyle Heights. The Ladies' Home Missionary Society of the church took charge of the evening exercises, Mrs Galbreth presiding.

On August 18th, the Rev. Mr. McCall of the Texas delegation of Christian Endeavorers preached the morning sermon in our church, and created a most pleasing impression by his earnest words and manner. In the evening of the same day Dr. Davies, well known as the able successor of Dr. Howard Crosby in the old church in New York City, occupied the pulpit. His eloquent sermon was a fitting close to the Christian Endeavor convention, work

in our midst, and we were encouraged and strengthened by his presence and words. From now on to September our church work will necessarily rest somewhat, as many of our members have sought the beach and mountains to remain during the season. The OCCIDENT is a very welcome visitor and is always passed around among the friends of the work.

NORTH TEMESCAL PRESBYTERIAN CHURCH.—At a recent congregational meeting Mr. John S. Steedman, and Mr. Walter M. Bullock, were elected ruling elders. And on Sabbath July 4th, Mr. Bullock was ordained to office, and both were installed, as elders in our church. It was also decided at the congregational meeting, to change from the permanent, to the rotary system of eldership. On the morning of July 18th our pastor, Rev. James Curry, D. D., preached from Ruth 2:17, on the subject: "Gleaning in the Lord's service." His sermon was very interesting, as well as profitable to all those who were present. The regular monthly business meeting, of our Christian Endeavor society was held in the parlors of the church Friday evening July 23th. After the business was transacted, the evening was devoted to a social time. Various games were played during the evening, after which refreshments were served. All expressed themselves as having had a pleasant time, as is always the case in our Endeavor socials. The Lookout Committee have been faithful in their work, and four persons have recently decided to become active members of our society. A large number of our society attended the convention in San Francisco. All had a very pleasant time, and it will no doubt be a great benefit to them in the future. We were favored on Sabbath July 25th with preaching by two of the delegates to the convention. In the morning Rev. E. G. Fowler, of Utah spoke upon the subject of the Religious Conditions and Needs of the Young people in that state. It was an earnest plea for the work among the Mormons. At the close of the service a generous contribution was given, by the church to help in the work. In the evening, Rev. J. F. Cowan, D. D. of Pittsburg, Pa., one of the trustees of the United Society of Christian Endeavor preached on the subject of the Power, that God gives to his faithful people for service. It was an excellent discourse and was listened to with great interest by all who were there.

AZUSA.—The July union temperance meeting of Azusa was held in the M. E. Church South, and a most interesting evening it proved to all who came early enough to find seats. The choir of twenty-five voices from the churches uniting in the service rendered good music, and were ably supported by an orchestra of four pieces. Rev. Cleland of the Presbyterian church made the address (a very able one) of the evening and an excellent paper was read by Robt. Lovell, of the Baptist Church, followed by an impressive reading by Mrs. M. Gatton.

These meetings are productive of great good, unifying as they do the temperance sentiment of the town and valley. The Presbyterian Church of this place is especially favored in the presence of Mrs. Chapin, for twenty years missionary to China. Her missionary talks are of absorbing interest, and her earnestness is of great benefit in deepening the spiritual interest of the mid-week prayer meetings. The Presbyterian pulpit was occupied Sunday morning July 25th by Rev. Dr. Condit of Ashland Ky. who has been in attendance upon the C. E. Convention at San Francisco. The Doctor has many old-time Kentucky friends here who were very glad to see him again, and gave as is his wont, a good sermon. Rev. C. E. Lukens of Edwardsville, Ill., gave an interesting talk on the impressions received from the Christian Endeavor Convention, before an attentive congregation on Sunday evening, July 25th in the Presbyterian church.

LOS ANGELES.

The aftermath meetings of the C. E. convention held in Los Angeles were of great interest. Josiah Strong and "Father Endeavor Clark" spoke on July 18th, in Simpson's Tabernacle to a packed house, Dr. Clark held up "Cary's Hammer,"—it deserves a capital letter. Mr. Editor,—the gavel sent from India ornamented with Indian coins bearing in its every thud a loving greeting from the converted heathen—, now loyal Christian Endeavorers. He also displayed the silken banner, with the pledge wrought in finest needle work by converted Hindoo maidens, who wear the Christian Endeavor badge as their only ornament, and the "stone of reminder," taken from the ruined pagoda, which Cary used as his closet because it was the only place where he could be alone with God. With this mute stone Dr. Clark made an eloquent appeal to all Endeavorers to grow acquainted with Christ in the closet and get power for service there and not expect to find it in the great convention.

After these "Aftermath C. E. meetings" came to us, Miss M. K. Jones, the General Home Mission Secretary from the office, 156 Fifth Ave., New York.

Miss Jones is a woman full of energy, a good talker, fully conversant with Home Mission matters, inspiring to the last degree.

The wife of our Bethany pastor, the Presbyterian Secretary for young people's missionary work in Los Angeles Presbytery, tendered Miss Jones a reception on Saturday the 24, inst. to which were invited all the Presbyterian pastors and their wives with prominent missionary workers from each church. Miss Jones addressed a representative meeting at Immanuel Church, July 25, in the afternoon and also the young people of the 1st Church, Pasadena, the same evening.

NAPA.—"Notes of the Convention" was the general subject of the union meeting of the Young Peoples' Societies

held in the Presbyterian church Sunday evening, following the great Convention, and the following was the program: Six to 6:15 praise service, led by Prof. Mower; Prayer, by Rev. R. Wylie, Scripture reading (in concert), Micah 4: 1-5; "Opening of Convention" by the leader, Rev. L. McCash; singing, "Saved by Grace," by E. S. Gridley; impressions, "Chalk Talk," by E. L. Bickford; "Meeting for men Only," by J. W. McBain; "Meeting for Women Only," by Mrs. Perry; song, "Sunshine in my Soul," congregation; "Morning Prayer Meetings," by Miss Curry of Kansas; "Bible Readings," by Mrs. Maxwell; "Spirituality of the Convention," by Mrs. A. W. Robinson; "Nashville '98," by L. J. Norton; quartette (E. S. Gridley, W. H. Evans, Prof. Mower and J. Jackle). "Nashville '98," by the leader, Rev. McCash; song, "Blest be the Tie that Binds," Mizpah, congregation.

Before the Endeavorers separated T. B. Hutchinson presented the following resolutions and they were unanimously adopted:

Resolved, By the Young Peoples' Societies of Napa in mass-meeting assembled, that recognizing the most excellent and most faithful work done by the Committee of '97 in connection with the 16th International Christian Endeavor Convention held in San Francisco; and that the Committee of '97 by its untiring and devoted effort, was largely instrumental in carrying the convention to its mountain height of triumphal success in its charge for "Christ and Church", we extend our sincere and heartfelt thanks to that committee who so royally succeeded in making that convention the brightest spot in the religious history of our State.

Resolved, That this resolution be signed by the President of the Local Union and by the Presidents of the several societies here represented and forwarded to the Committee of '97.

WESTMINSTER.—If possible arrangements will be made for Dr. Cryor's installation as Pastor of the church on Sunday, September 5th, at 3 P. M. to which all are invited. He has announced his intention shortly to commence a series of morning sermons upon the work of the Holy Spirit and evening sermons to young people. The text on last Lord's day was Luke 16:10 "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least is unjust also in much." This is the way Jesus tells us God regards men's conduct. His rule is very strict. Preachers and other men who attempt to follow it or lay it down are often called impractical, or cranks. Yet James tells us that "whosoever shall keep the whole law and yet offend in one point, he is guilty of all." We have therefore no right to think that God makes the same distinction that we constantly make, and calls some sins small and some great. Who can tell the consequences to flow from small sins? We admire heroes of all kinds and think we would like to emulate them, but few of us ever arrive at great-

ness or distinction and most of our lives are made up of little, apparently unimportant things. Hence we must be faithful in these things, for they prepare us for the great events of life when they occur.

On Friday evening a Reception to Rev. Dr. Cryor and his family will be given by his people. It will be held in the church at the Corner of Page and Webster Streets. All the friends of the Church will be welcome.

MIZPAH.—The convention has come and gone, but our thoughts have ever been of it in all our meetings. On Sunday evening July 11th a rally was held in which addresses were made by a number of our young peoples, also by Mr. Parsons a visiting Endeavorer from Georgia. The speakers told of the impressions the convention made and of the lessons to be learned. It proved to be a very interesting and profitable meeting and enjoyed by all present.

HOWARD CHURCH, S. F.—Last Sabbath, Aug. 1, was the first anniversary of the Howard church in its new building. A large congregation was present. It was also the regular communion Sabbath. The pastor reviewed the work of the year and pointed out the lines on which the work should be pressed. The year has yielded most encouraging results, 132 new members have been received, 50 of them by profession of faith. There have been seven deaths, three of them among the new members. Every department of the church is well organized and the outlook is full of promise.

LOS ANGELES, CAL., July 29, 1897.

To the Friends of Occidental College: The College will begin the Fall term September 15th, in the temporary quarters used last year—St. Vincent's Hall, 614 South Hill Street—or in some other suitable and centrally located building.

Completed plans and specifications are to be examined by the Building Committee, Monday, August the 2d, and it is hoped that our new building will be ready for use by January 1, 1898.

Students not living in Los Angeles can secure board at reasonable prices, with families whom we can recommend, and who will, if desired, make regular reports to parents.

Rev. Guy W. Wadsworth, the former Vice President, has been elected President, in the place of Rev. J. W. Parkhill, who is about to move East.

Prof. Alexander Elliott and Mrs. J. H. Stever have been re-elected, and notice of the completion of the Faculty list may be expected very soon.

The new building is to be at Highland Park, midway between Los Angeles and Pasadena, on three lines of transportation.

We invite the patronage of all friends of Christian education. Address,

Rev. G. W. WADSWORTH, Pres..

No. 828 Moore St.

Los Angeles, Cal.

[Continued on page 19.]

Contributed Articles.

SAD WORDS FROM THE FRONT.

BY JOHN GILLESPIE, D. D.

[For The Occident.]

It is due to the friends of the foreign missionary work in our Presbyterian Church, that they should know something of the effect of the drastic retrenchment which has been enforced upon our missionaries by reason of the greatly diminished resources of our Board. Letters are now coming in from different fields which describe the effect of the "cut" in the appropriations for the current year. In the main, these letters tell of dismay over the disastrous effect of this sweeping retrenchment necessitated by the Board's action. Letters from such veterans in the service as Drs. Kellogg, Henry and Hunter Corbett tell a tremendous story of almost irreparable damage done to the work in their respective fields. It is with a sense of relief that we learn from others, such as Dr. Jessup of Syria, and Mr. Pierson of Japan, that there is hope that this retrenchment is rousing the native church in some fields where there is larger ability to assume a greater pecuniary responsibility for the development of church work in their respective spheres. But, even in those fields, the brethren write of serious damage all along the line of mission enterprise.

Dr. Kellogg, Landour, India, June 2d, 1897, writes as follows:

"You can well imagine with what feelings we all read your last official letter, received some two or three weeks ago, announcing that disastrous 'cut' of Rs. 27,600, making, with that of over Rs. 53,000 on the Lodiana Mission, a total of over Rs. 80,000 on the North India Missions! Such cuts as these take us far beyond a policy of economy, and initiate one of destruction. You will not wonder when I say that I was so distressed by that letter that for the next two nights after it came I could get little sleep—nothing but think what possibly could be done to pull us through such a disastrous cut with the minimum of damage.

What the Missions have done in meeting this cut you may already have been advised. You kindly said that the Board did not intend any part of this cut should come out of the missionaries' salaries, and I am sure we all appreciate this kind thought and intent. But, the Board and the Church should understand that all the good wishes and kind intentions of the Board practically can-

not exempt such a cut as this from falling on the missionaries personally. Of course, one could squarely refuse all work, such as itineration, involving expense, could dismiss catechists, close schools recklessly, and destroy work which for fifty years has been building up, and so avoid the slightest incidence of this blow upon the missionary. But, not a soul in either mission is ready for this."

Letter of Dr. B. C. Henry, Canton, China, May 25th, 1897:

"Words cannot express the sorrow and dismay caused by the order of the Board to reduce our appropriations to the extent your letter states. The blow falls on the living, growing work, built up through toilsome years. And those who suffer most are our native preachers, teachers and other helpers, whom we have trained at much expense of money and worry and solicitude of heart. I cannot reconcile my mind to the righteousness or wisdom of this sudden, unprecedented and most drastic order of the Board, even under the prospect of a heavy debt. If the larger reduction is required, the whole sum allowed for the wide and growing work of the Canton Mission, with its forty and more chapels and preaching places, its forty and more schools, its widespread and evangelistic work, is only about \$13,000 in Mexicans; less than \$7,500 in gold; less than the average salary of a Presbyterian minister in New York City. Can the Church, can the Board stand this? It would be better to recall some of your missionaries, and reduce the staff in the Home Office than to cut into the vitals of our work in this way. I hope the way will be made plain to correct this awful reduction.

To-morrow I go to visit my out-stations to the east, and my heart is heavy with the grievous message I must give the workers there, some of whom it will be necessary to discharge. Nothing that has happened since I came to China has so saddened and depressed me as this; and I cannot but hope that it is but a temporary check to our work. Please do not think me pessimistic; I am only staggered by a blow so unexpected that I hardly know whence it comes."

Letter of Dr. Hunter Corbett, Chefoo, July 8th, 1897:

This being the third year in succession the Board has had to make severe cuts in our Chefoo estimates, the keeping up the forces has been a burden the missionaries are no longer able to carry.

Unless some extra funds are supplied we shall be compelled to transfer not a few of our trained and efficient preachers and teachers to the care of missionaries of other societies. Our successful and well educated men and women are in great demand at the low wages we pay. I have for years had constant appeals from the U. P. Scotch Mission in Manchuria, the Irish Presbyterian, the China Inland Mission, the Plymouth Brethren and others for preaches, teachers and Bible women. After we have spent from ten to twenty-five years in training native helpers we cannot afford to have them turn aside to secular work. If the Presbyterian church cannot occupy the field and supply the workers God has given us, the only alternative seems to be for us to give way to others and allow them to reap the harvest from the seed sown by us.

Letter of Dr. H. H. Jessup, Syria, May 13th, 1897:

I enclose the minutes of our special meeting on the "cut." It was a solemn and tearful meeting. The edict to discharge some fifty men from service on short notice in these hard times, was a terrible strain upon us. Beirut Station is cut down to the bed rock, and whether the missionaries in the several stations are going to pull through on the amount they left to themselves, is to my mind very doubtful. Among the Syrians discharged there will be suffering without doubt. We shall all be blamed, if not openly cursed, by multitudes for this sweeping excision. But it had to come, and a year hence, when the ruins can be calmly surveyed, we may see some plants of righteousness springing up of which now there seems but little hope. It will test and sift a good many and there may be defections as discharged men are often desperate.

Later Dr. Jessup writes:

"Rays of light are flashing out from the gloom of the severe retrenchment. One native preacher has relinquished his house rent, given a month's salary, and offered to save a teacher's salary by teaching half a day. An elderly colporteur and keeper of Bible shop has relinquished the half of his salary which is paid by the Mission. A noble-hearted layman, elder in the Hamath Church, who has just given \$50 toward building a little village church, now offers to pay the entire salary of his pastor this year."

Letter from Mr. Pierson, Japan.

"This cut will have a tendency to make all engaged in evangelistic work look to other resources at hand for efficient work, e. g. to use the houses of

the native Christians as preaching places; this is already a realized success in Otaru, the greater activity of the missionaries themselves in direct preaching, the more prayerful and economical use of tracts, the greater use of the young men in the Church in branch Sunday schools."

A NEW BOOK ON AN OLD SUBJECT.

BY H. B. G.

[FOR THE OCCIDENT.]

A new book has recently fallen into my hands, a very common thing considering the number of new books published. This book is entitled "All Past Time," by J. B. Dimbleby, Premier Chronologist to the Chronological and Astronomical Association, London.

The author claims to classify all eclipses and transits from the dawn of creation down to 1897 $\frac{1}{4}$. The book is attracting no little attention from those who have read it.

Mr. Dimbleby claims to be able to prove, and that he does prove, that Bible dates are scientifically accurate, and incidentally he topples over a vast amount of vagaries of the so-called higher critics.

I will just quote a few of his sentences, and leave the reader to get the book. "It is a great fact, and therefore ought to be stated, that no dates are scientific but those found in the Scriptures." "As scientific men, we cannot get away from the first chapter of Genesis. It bears the stamp and superscription of Deity, and as the beginning of time it is a chain which no man can sever without first driving the spheres of heaven out of their courses."

"The Bible is the Log-Book as well as the Law-Book of the world."

"I know of no other records in the world which are so precise and astronomical as those of the deluge. The seventh days are in unbroken succession from the first Sabbath in the creation year, which begins the solar cycle. It (the deluge) is scientific and imperishable history." "And here also I wish to state that I have never found an error in Biblical years."

"Abraham left Urr of Chaldees, The Children of Israel left Egypt, and Jesus was crucified on the *self same day* of week, month, and solar year, of the solar cycle."

"Noah entered into the ark on the *self same day*, of week, month, and year of the solar cycle, that the warning was given to the world 120 years before. It is Astronomically correct."

"The Bible is a far greater book than has been supposed."

"The sun in the zodiac measures off all past years; and no greater example of heathenism can be shown than the man who writes years on paper not made by the great Autocrat of days and years."

"The present unscientific system (of recording time) is increasing our difficulties as time rolls on, and therefore it is easy to see that there is a time coming when the present mode of observing years will be altered. I would suggest that when the 19th century is completed, mankind should take up the correct system and the succession of years by starting what would be Wednesday, January 1st, 1901 A. D., as still 1900, until we reach October, which historically and scientifically is the first month of the true year. Then on Wednesday, October 1st, start with 5900 Anno Mundi, and ever afterwards begin the year with that month. If this is done, all eclipses and transits will "strike" the years for us, like the bell of a parish church clock, and we shall be restored to harmony with the movements of the orbs around us, for which purpose we are told their motions were designed."

"All Past Time" and "The Appointed Time"—a standard volume on the "Second Coming of Christ" can be obtained of "The Tribes Publishing Co." Denver, Colo. Price 50 cts each.

THE FUNCTION OF THE SECOND PARACLETE.

BY REV. JOHN BODINE THOMPSON, D. D.

[FOR THE OCCIDENT.]

This leads us to what is now the most common designation of the "other Paraclete," "The Holy Spirit."

Of course neither of these personal designations could occur in the Hebrew Scriptures. Jesus was the first to speak of him by these titles. And he uses the second as explanatory of the first. In the New Testament the adjective "holy" is commonly applied to the second Paraclete, but rarely to the first, or even to God; though in the Old Testament holiness is constantly predicated of Jehovah. This fact, however, occasions no surprise when the Scriptural meaning of the word "holy" is accurately apprehended. It does not indicate, as is so often supposed, a quality in God which demands holiness in men. On the contrary, it designates that quality in God which effectuates holiness in me. "Ye shall be holy, for I am holy," means, "My holiness shall effectuate holiness in you."

Holiness in God or in man is love to God for what he is in himself. And this love, this holiness, in its very nature prompts to its correlated action, prompts

to endeavor to induce all moral creatures to love God supremely in order that they may become ever more and more like him, more and more loving and holy and happy in him.

It is because this is the specific function of the "other Paraclete" that he is called "The Holy Spirit," that is, the sanctifying Spirit, the Spirit who exists as Paraclete for the express purpose of effectuating holiness in those for whom the first Paraclete is interceding in heaven.

The Holy Spirit effectuates holiness by acting as a Paraclete, that is, an advocate. He is God's advocate with man, and man's advocate with God.

BETTER HOUSING.

As people advance in civilization and refinement they build better houses. In great cities the criminal and degraded classes live in wretched hovels. One of the first steps in any wise effort to elevate the low and vicious elements of society must be to provide better dwellings for them. When a whole family are crowded into one room, neither physical nor moral health is possible. One of the things for true philanthropy to do is to devise some plan by which better homes may be provided for the poor; until this is done the leprous spots in our great cities cannot be healed.—J. R. Miller, D. D.

I have been getting remarkable glimpses of divine love, in answer to earnest prayer that, "I might know the love that passeth knowledge." Yesterday and to-day I have stayed astonished over "*God manifest in the flesh*," in the infant Jesus in His flight to Egypt, under yon shady tree, watched over by His mother with only Joseph near! The universe might gaze on that sight with unutterable amazement. At times, these two days, it has come upon me with indescribable wonder. I am kept humble very much by what was Cecil's consideration, viz., that when I shall see fully what Christ is, I shall be so ashamed of the poor service I have rendered to Him that I shall never be able to forgive myself for not having served Him better. "I know not how to separate the idea of self-reproach from heavenly enjoyment."—From Dr. Andrew Bonar's Diary.

Pride has its root and strength in a terrible spiritual power outside of us as well as within us; as needful as it is that we confess and deplore it as our very own, is it to know it in its Satanic origin. If this leads us to utter despair of ever conquering or casting it out, it will lead us all the sooner to that supernatural power in which alone our deliverance is to be found; the redemption of the lamb of God.—Andrew Murray.

Literature of the Day.

All books and magazines received will be acknowledged promptly. Any extended notice will be at the option of the Literary Editor.

Book Review.

A SHORT HISTORY OF THE ITALIAN WALDENSES WHO HAVE INHABITED THE VALLEYS OF THE COTTIAN ALPS FROM ANCIENT TIMES TO THE PRESENT. By Sophia V. Bompiani. Cloth \$1. A. S. Barnes & Co., New York, 1897.

"Every town and city of Piedmont has witnessed the martyrdom of some Waldensian. Every rock in the valleys is a monument of some death; every field has seen the martyrs tortured; every village has rendered its quota to the glorious phalanx, whose names are written in the Book of Life;" thus does our author open the chapter on "Martyrs." And indeed what organized people of God can furnish an equally long and equally noble list of martyrs, with the Waldenses? But their martyrdom, to the brink of extermination, shows not only the savage and unrelenting cruelty of Rome, it witnesses likewise, to the purity, the steadfastness and the intelligence of the faith of this persecuted church. "In the valleys of the Cottian Alps, between Mount Cenis and Mount Viso, a Bible-loving people have lived from time immemorial! They have been persecuted and exiled by the Bible-hating power which has its seat in Rome; but after exile they were returned to their green valleys, and after persecution they were not destroyed. Now, like a healthy vine which has its roots in those valleys, the branches of this primitive Church spread out over all the Italian peninsula." These are the open words of the book before us. They testify to the everlasting truth of the divine promises—"nothing can separate from the love of God," those who are his. And in all the thrillingly interesting history of the Waldenses—and we know of no scrap of history more intensely fascinating—none is perhaps more surprising than their present missionary work in Italy, the land of their persecution. The descendants of the persecuted are zealously and successfully laboring for the conversion to Christ of the descendants of their persecutors. Their emblem is veritably true: *Lux lucet in tenebris*.

Madame Bompiani has given us a charming "short history of the Italian Waldenses." On an opening page there is a map of the valleys, the churches and mission stations of the Waldenses. The volume is embellished with a goodly number of illustrations of places, portraits of persons who figured in heroic days of the past, of churches, etc. Some of these are gems of beauty.

The aim of the author is more than merely to recite again the story which we have heard and read from our youth, of the martyr people of God—the bush which was burned yet not consumed; she gives the key to her purpose in the short preface: "The present generation of Italian Waldenses, with that firmness characteristic of the race, believe that

their forefathers lived in the Valleys of the Cottian Alps from 'time immemorial.' Without documents to prove their existence as evangelical Christians in these Valleys previous to the time of Peter Waldo in the twelfth century, they yet obstinately reject the theory that he was their founder. They pay him no especial honor as do Lutherans to Luther; Wesleyans to Wesley; Calvinists to Calvin; Mahometans to Mahomet; Buddhists to Buddha. Unable to prove these traditions of their more ancient origin, they listen with respect, but without assent, to the documented histories of their race, dating from Peter Waldo, written by their most learned professors."

We, probably with many of our readers, have long wished that some one would gather up in succinct form the evidences, traditional and historical incidental, of the antiquity of the Waldensian people:—And now Madame Bompiani has done it. We thank her for it.

Magazine Notes.

The Ladies' Home Journal for August is largely devoted to fiction and contains some excellent short stories. To many the most interesting will be Mrs. A. D. T. Whitney's "The Two Mrs. Chesters." A short serial by Hamlin Garland, "The Spirit of Sweetwater" promises well and we are at once drawn to the ethereal heroine, whom Mr. Garland will not allow to die, we feel sure. Mrs. Roser in a practical and clear manner gives advice *anent* "Canning and Preserving" and many excellent receipts for summer cooking. Altogether the number is timely and entertaining, useful and artistic.

The Scribner's "Midsummer Fiction Number" is a decided success. It has to begin with one of its charming illustrated covers, that strikes the keynote of summer joyousness. The four illustrations by H. Vogel and Marguerite Merington's "A Rustic Calendar" are delightfully quaint and attractive in their light colorings. The curious pictures that accompany Kenneth Grahame's pretty sketch "It's Walls Were as of Jasper" deserve notice. The artist, Mayfield Parrish has chanced upon something new. As for literary merit, such names as Rudyard Kipling, and Blanche Mills Howard, and Frank R. Stockton are a guarantee of that. Stockton's story is one of his very best, and Newell's illustrations to "The Buller-Podington Compact" make its comicality even more apparent. A most brilliant tale is "The Stolen Story," by Jesse Lynch Williams.

The Century Magazine will offer twelve prizes of \$250 each, three a year, for four consecutive years, to college graduates receiving the degree of Bachelor of Arts, for the best poem, the best essay, and the best short story. Graduates must submit their work before June 1st of the year succeeding graduation, and the young men and women who came out of college in June, 1897, are to have first chance at the prizes.

There are two papers in this midsummer issue (August) of the *Atlantic* which should be read by everyone who appreciates the beauty and usefulness of our great forests. John Muir, author of "The Mountains of California," and the most charming writer about mountains and forests that we have, contributes the opening paper on "The American Forests." It is a glowing and appreciative description of their beauty and wealth, and a powerful arraignment of the neglect that has allowed so large a part of them to be destroyed or taken out of the government control. Supplementing this paper there is an editorial article on our "Forest Policy in Suspense." In this paper the duty of the government to inaugurate a definite and vigorous policy is insisted upon, and a powerful plea made for the preservation of our forests.

The name of Maria Louise Pool has become conspicuously identified with that small band of New England women writers who in the past few years have done so much strong and original work. Indeed, there are few novelists who can be compared with Miss Pool for interest of plot, for delineation of character, and for the delicacy of both her pathos and her humor. When "Roweny in Boston" was first published, discriminating critics at once recognized a new and delightful talent. The work showed surprisingly skillful handling for a beginner in novel-writing; yet, though Miss Pool had already contributed to the press some humorous travel sketches, she had had comparatively little experience as a writer. In referring to her early work she has confessed to a very youthful literary ambition, which, however, she did not for many years seriously attempt to fulfil. Born in Rockland, Mass., she was educated to become a teacher; but one year's experience convinced her that teaching was too taxing for her health. Nearly all of her life she has passed in New England, and she has acquired, through close observation, her familiarity with the varied types of New England character that she has introduced in her stories. Several visits in the South and among the Carolina mountains greatly interested her in the life there as well, and gave her material for "Dally" and others of her most successful novels. Miss Pool's latest story, "The Red Bridge Neighborhood," recently begun as a serial in *Harper's Bazar*, is said to be strong in plot, and marked by dramatic episodes and by striking characterizations.

The society life of our senators and representatives in the national capital with interesting facts concerning residents of Washington, Wm. Eleroy Curtis describes in "Life in Washington" written for the August *Chautauquan*. This number of the magazine also contains a profusely illustrated paper on "Belgium: Its History, Art, and Social Life," by William Elliot Griffis, together with a variety of excellent papers calculated to interest all readers of good literature.

Occident Sunday School.

LESSON VII. Aug. 15, 1897.

Abstaining for the Sake of Others. 1 Cor. 8:1-13.

PROF. JOHN H. KERR, D. D.

(San Francisco Theological Seminary.)

Golden Text: "For none of us liveth to himself."

INTRODUCTION.

It was late in the fall of the year 52 A. D., when the apostle came to Corinth from Athens. According to his own words he came "in weakness, and in fear, and in much trembling" (1 Cor. 2:3). These words certainly mean that he was oppressed with a sense of his own personal weakness and insufficiency for the work confronting him in Corinth. The fruits of his work in Athens had been very meager. Naturally there would be a measure of depression in his case. I believe that Paul thus came to Corinth, and that it was a crisis in his own personal experience. From that time in a peculiar way the Cross of Christ stood more emphatically in the foreground of his preaching and teaching. The very severity of his words in the opening chapters of 1st Corinthians concerning human wisdom shows "his irrepressible scorn of Hellenic intellectual pride." Paul's address on Mars' hill was polished and intellectual. In Corinth he was plainer, more practical, less finished—"my speech and my preaching was not with enticing words of man's wisdom."

The apostle remained in Corinth, preaching with power and success for eighteen months, when a riot occurred (Acts 18:12-17). The outcome of that disturbance was actually in favor of Paul's work. His stay in Corinth continued "yet a good while" after that. As the feast of Acts 18:21 was probably Pentecost of 54 A. D. (May 31st), he must have left Corinth not later than April 1st. Journeying to Jerusalem by way of Ephesus, Paul came to Syrian Antioch by mid-summer. After a short visit there, he began his Third Missionary Journey in the fall of 54. Traveling through "the country of Galatia and Phrygia in order" he came late that year to Ephesus. For three years (not three full years) he remained and labored in Ephesus (Acts 19:1-41; 20:17-35). Pentecost of 57 A. D. is the latest possible date of the apostle's leaving Ephesus (1 Cor. 16:8). Now it was not long before this latter date when the apostle wrote his First Epistle to the Corinthians from Ephesus.

From information received through members of the household of Chloe (deaconess of the church at Cencherea, 1 Cor. 1:11; Rom. 16:1) Paul learned of the sad state of affairs in Corinth. About the same time a committee from the Corinthian church, consisting of Stephanas, Fortunatus and Achaicus, came to him bringing a letter in which were submitted to him for his advice some perplexing questions. Immediately the apostle wrote his First Epistle in which his object was first, to correct the disorders that had arisen among the Corinthians, and, second, to answer the questions submitted to him. Dr. Marcus Dods writes, "The brevity and yet completeness with which intricate practical problems are discussed, the unerring firmness with which through all plausible sophistry and fallacious scruples the radical principle is laid hold of, and the sharp formality with which it is expressed, reveal not merely the bright-eyed sagacity and thorough Christian feeling of Paul, but also his measureless intellectual vigor."

THE LESSON.

Among the questions submitted to the apostle by the Corinthian church was one with reference to the use of meats offered to idols. To understand the force of this question, one must know how it arose. It was customary to offer animals as sacrifices to the gods, such as Jupiter, etc. Of the victims offered, one-third was consumed on the altar, another was given to the officiating priest and the offerer retained the balance. In this way the priests obtained a great deal more meat than they could themselves consume, so all above their needs they sold in the markets. Now according to heathen ideas, whoever bought and ate the meat that came thus into the markets actually engaged in worship of the god from whose temple the meat had come. There were those who as yet could not rise above the feeling that they were worshiping Jupiter and other gods when they ate these meats. Now what should Christians do about such meat? Could they eat it? or should they abstain, lest they should be thought to be worshiping the heathen gods?

In answer, Paul says that all enlightened Christians have true knowledge on such matters as idol meats. But he hastens to add that knowledge in itself is not sufficient. Knowledge puffeth up (inflates). Their theoretical knowledge is conceited. But when with knowledge there is combined true Christian charity, the result is most happy, for it edifies, builds up.

Vs. 2,3 continue the parenthesis with reference to knowledge. Mr. Know-something is very wise in his own conceit—he is very condescending and patronizing to others. But he is moved by vanity and not charity. The fact is he has not attained to the first principles of true knowledge. To know is to love. To know God is to love God. Love is the highest form of knowledge. And those who love God are the persons recognized by him as having the true knowledge.

V. 4. Resuming his irert answer Paul asserts that all truly enlightened persons know that an idol is nothing i. e. the image is simply a material thing and that which it is supposed to represent has no real existence. There is no real divine being but one and that is God.

Vs. 5, 6. Despite the fact then that to some persons there are "gods many and lords many" to us Christians there is but one God, the Father, and one Lord, Jesus Christ.

V. 7. But some have not attained to this high stage of knowledge. They still believe that an idol stands for something, and so they eat as to idols and thus commit idolatry. Thus weak consciences are defiled.

V. 8. Neither abstinence nor indulgence commends us to God. It is really a matter of indifference whether we eat or not.

V. 9. But stop. Think. All are not as enlightened. You and I may eat, but our use of our indisputable liberty may injure others.

V. 10. For our example might lead those with weak consciences, who still believe it wrong, to indulge; "whoso thinks an act, that is in itself indifferent, to be sin, to him it is sin."

V. 11. Thus it would happen that our knowledge might destroy a weak brother for whom Christ died, if we, acting on our higher knowledge, should influence him to follow our example.

Vs. 12, 13. Such action would be uncharitable in us—contrary to the spirit of Christ; Far better would it be to abstain from things right and proper lest we should lead our weak brothers to stumble.

The temperance application is apparent. In California with its increasing consumption of wines and other alcoholic beverages, no Christian can afford in the name of charity, to assert his right to use them. Far better abstain for the sake of the other person's conscience. "For none of us liveth to himself." Let every one beware lest by his example he make his brother to offend in this matter.

August 5, 1897

The Occident

The Occidental Board

OF FOREIGN MISSIONS,

920 SACRAMENTO ST., SAN FRANCISCO

PRESIDENT.

Mrs. P. D. Browne, Lytton Springs, Cal.

VICE-PRESIDENTS.

Mrs. Geo. Barstow, 927 Pine street, San Francisco.
Mrs. J. G. Chown, 901 Powell street, San Francisco.
Mrs. E. V. Robbins, 901 Powell street, San Francisco.
Mrs. E. Y. Garrett, Alameda.
Mrs. H. B. Smith, 1379 Harrison street, Oakland.
Mrs. S. Minor, 1133 Ingraham street, Los Angeles.
Mrs. W. S. Bartlette, Los Angeles.
Mrs. J. B. Stewart, 530 Orange Grove ave., Pasadena.
Mrs. C. S. Wright, 1201 Jones street, San Francisco.
Miss Helen Peabody, 213 Euclid ave., Pasadena.
Mrs. H. B. Pinney, Rec. Sec., 1366 Harrison st., Oakland.
Mrs. L. A. Kelley, Cor. Sec., 920 Sacramento street, S. F.
Mrs. I. M. Condit, State Presbyterian Sec., 262 13th street, Oakland.
Miss Belle Gurrette, Y. P. Sec., 2305 Central ave., Alameda.
Mrs. D. W. Horsborough, For. Cor. Sec., 1517 Washington st.
Mrs. H. C. Morris, Spec. Obj. Sec., 1105 Jackson sh. Oak.
Mrs. R. F. Coyle, Y. P. S. C. E. Sec., 1305 Alice st., Oak.
Mrs. E. G. Denniston, Treas., 920 Sacramento st., S. F.

* Meetings: 10 A. M. each Monday. Business meeting on the first Monday in each month. Executive Committee on each third Monday.

PRESIDENTS PRESBYTERIAL SOCIETIES.

Benicia—Mrs. F. O. Maxson, Mare Island.
Los Angeles—Mrs. Samuel Minor, 1133 Ingram st.
Sacramento—Mrs. L. T. Hatfield, 1431 O. street.
Stockton—Mrs. A. D. Olney, Fresno.
San Jose—Mrs. J. W. Dinsmore, 46 N. 8th street.
San Francisco—Mrs. C. S. Wright, 1201 Jones street.
Oakland—Mrs. E. Y. Garrette, Alameda.
Santa Barbara—Mrs. Milo Sawyer.

* All articles intended for these columns should be addressed to Mrs. H. B. Pinney, 1366 Harrison street Oakland.

FROM THE PRESIDENT—GREETINGS.

Our next annual meeting is our Silver Jubilee. There are many important events before then.

It is almost time for our Synodical meeting. That is not until the autumn you say. But the weeks and months fairly run. When one is engrossed in missionary work, etc., ere we know it there will be our semi-annual and Synodical reports.

It is nearly a quarter of a century since the Occidental Board went before Synod. What a change in all these years. These later years we are entering upon a new phase of work toward which we have long been looking, to take missionaries and mission stations rather than so many smaller objects so largely scattered. Many of the old objects are still kept, but we hope as the years glide by to be able to take large numbers of missionaries and schools under those missionaries.

How shall our work increase? Here is an apothegm for the pastors who feel their churches lag in this good work—"If you want to liberalize a Christian, spiritualize him." So said the late Dr. A. J. Gordon of Boston.

And how about the children? Where are our little children's Bands of years ago? Mrs. Joseph Cook in a recent *Life and Light* says:

The earlier a child is taught the difference between giving money and *raising* money for helping on Christ's kingdom, the sooner and surer a good foundation is laid for conscientious benevo-

lence. By giving, I mean the laying aside a portion of the small sums which most children have from time to time to spend as they please. More and more I value the impressionable and responsive hearts of children as the most hopeful soil in which to sow good seed. I shall never cease to feel indebted to that gracious woman who was the leader of the mission circle I attended from six to ten years of age, and whose inflexible rule was that we should earn our pennies either by doing something or doing without something.

Mrs. Cook encourages mite boxes. Let us have them in our church vestibules marked—For Missions.

GIVING TO THE LORD.

When we talk of giving to the Lord we often narrow the giving to money. I was indeed delighted at the recent Endeavor meetings to hear the speaker on giving say, "One tenth of your time, one tenth of your money." Young teachers were since speaking to me of this, "we almost all have some one or more dependent upon us and we can only live." Will it not be joy to many such to feel that one tenth of one's time is as great in the sight of the Lord as the money (which must also be had.) Surely in such times as these both are needed. Dr. Johnson says:—

"We are entering on what is called the second century of Christian missions, under auspices so much more favorable than the first that there is a call for tenfold effort. The whole world is open and expectant. The facilities are a hundredfold greater, the prospects of success are a thousand times brighter than they were a hundred years ago, if only the church would awake to the magnitude of her destiny and the majesty of her Leader."

Let us keep that quotation in our Bibles.

All will be glad to know that Dr. Alice Fish (our Alice Fish) under appointment of the Board for Korea has wisely decided not to go out until thoroughly rested. On every side at Lytton Springs we see overworked missionaries compelled to return to America. One of our own Board went out taxed to the utmost before her departure and after one year, has returned, unable to even see any one save her attendants. Benicia Presbytery is laying grand plans to fill her pledge for Dr. Fish. It will be done.

Our Occidental Booth at the Christian Endeavor Convention reflected great credit on Mrs. and Miss Garette and their co-workers and we realized as never before how deep the hold of Foreign Missions is upon all our workers.

Miss Culbertson, with her sister and niece, left for her old home in Groveland, New York, Monday evening, July 26. Her friends and their name is legion, will all regret to hear of her most serious illness before she left. But loving hands will minister to her on the way, and prayerful hearts will follow her. MRS. P. D. BROWNE.

Woman's North Pacific

PRESBYTERIAN BOARD OF MISSIONS

PORTLAND, OREGON.

Mrs. W. S. Ladd, Pres., Sixth and Columbia sts.
Mrs. H. C. Campbell, Rec. Sec., 741 Hoyt St.
Mrs. I. L. McCommon, Sec. for Women's Societies, 260 Third street.

Mrs. August Lange, Sec. for Young People, 405 Tenth St.
Mrs. E. C. Stark, Sec. for Sunday schools, 480 Hall St.
Miss Agnes Plummer, Sec. for Bands and J. C. E., 260 Third St.

Mrs. A. W. Stowell, Sec. for Missionaries, Vancouver Wash.

Mrs. M. R. Andrews, Sec. for Literature, West Park and Main Sts.

Mrs. H. T. Purdy, Sec. for Box Work, 596 Market Street.
Mrs. E. T. Davies, Sec. for Central Com., 21st and Davis Sts.
Mrs. E. P. Mossman, Treasurer, 349 Twenty-ninth St.

MEETINGS.—At the First Presbyterian Church, corner Twelfth and Alder streets—monthly, third Tuesday of each month at 2:30 P. M. Invitation extended to all; Executive Committee, first Tuesday of each month at 10 A. M. Missionaries are especially welcome at all meetings; those en route via Portland are urged to notify the Board by addressing Mrs. W. S. Holt, 209 Second St.

Chinese Women's and Girls' Home, 350 Fourteenth St. Visitors always welcome.

* All communications intended for this column should be sent to Mrs. E. W. Allen, 469 6th street, Portland, Oregon.

The July meeting of the Board was one of interest although the attendance was not as large as usual.

The Harvest was the subject presented at the devotional meeting by Mrs. August Lange. Nature had suggested the theme which is one that the followers of nature's God do well to consider frequently. What shall the harvest be? Are we sowing "beside all waters?" At the time of reaping shall we hear the welcome words: "She hath done what she could!"

Several items of interest were mentioned in the reports, viz: a Band has recently been organized in Aberdeen; the receipts are larger than they were the first quarter of the last fiscal year; the Annual Reports of the Board have been sent to the president and secretary of every auxiliary; a new catalogue of the leaflets in the depository has been printed; and a circular letter from Miss Ellen Strong, our missionary in Korea, has been sent out.

If we may refer to these items again we would like to emphasize each.

There are many places besides Aberdeen where more should be done than has been in the past to interest children, for their own sake as well as for the sake of others, in those less favored than themselves who need their prayers and sympathetic interest.

The increase in gifts is most encouraging. We must be beginning to realize either the privilege of giving more or the importance of making quarterly payments. In either case the result is gratifying.

The officers of each society are expected to call the attention of the members to the items of interest in the Annual Report of the Board. Has this been done in your society? If not, will you remind your officers of the object

for which the Reports were sent them. Anyone can secure a copy of the Report by sending a request for the same, with two cents for postage, to our secretary for literature, Mrs. M. R. Andrews, West Park and Main streets, Portland.

From the same address you can secure a catalogue of the leaflets now in the depository. Look it over carefully and order such as will help to make the meetings for which you are planning as interesting and profitable as possible.

As August is the month when we have been accustomed to study Korea many of the societies will be especially glad to have Miss Strong's letter for their August meeting. If any societies have failed to receive a copy it is hoped they will report to Mrs. Andrews at once.

During the Summer months we are usually favored by having a few of the field workers with us for a little season as they are passing to and fro. Last week we had the privilege of meeting Rev. and Mrs. T. C. Winn of Kanazawa, Japan. A reception was tendered them at the residence of Mrs. Wm. Wadhams on Friday evening. There was a good attendance of interested friends and the occasion was very pleasant. Mr. and Mrs. Winn have been in Japan twenty years. On Sabbath Mr. Winn spoke on Foreign Missions at Calvary church and Mrs. Winn addressed the Sabbath school. From these addresses we learned that when they went to Kanazawa there were no Christians there. Now there are two churches which will soon become self-supporting. On the question of the sincerity of the converts in Japan Mr. Winn said that there are instances there, as there are in all lands, of people entering the church for wrong purposes. But the great mass of the Christians are genuine. He spoke of some death-bed scenes which he had witnessed, when the best of evidence was given of acceptance with God and peace in trusting the Savior.

We were deeply impressed with the consecrated spirit of these devoted missionaries and much enjoyed their visit.

Mrs. Vinn said she had not often the opportunity of talking to a Sabbath school where the children looked so clean. In Japan children are gathered in off the streets, and it is necessary to provide wash-basins and napkins to wash their faces. Children are brought into Sunday school by walking along the streets and holding out picture cards, which the children see, and then follow the missionary into the school.

She spoke of the power of the Gospel as shown in the life of a little boy who was considered almost an idiot. He was taught by means of pictures, and became a Christian. When he died, his mother, a heathen woman, consented to give him a Christian burial because he desired it.

The Occident Home Missions.

CALIFORNIA SYNODICAL OFFICERS:

Mrs. Willis T. Perkins, Pres., 614 Sutter street S. F.
Miss Mabel Bigelow, Cor. Sec., 3014 Buchanan street, S. F.
Mrs. J. P. Prutzman, Rec. Sec., 1532 Grove st., S. F.
Miss Julia Frazer, Young People's Sec., 916 Myrtle street, Oakland.
Miss M. E. Chase, Treas. Conting't Fund, Santa Rosa
Mrs. R. J. Forsyth, Sec. Freedmen, Stat. D. Los Angeles,
Mrs. Chester Smith, 2613 Pacific Ave., S. F., Sec. Lit.
Miss Lucia E. Adams, Editorial Sec. 129 Haight st., S. F.
For all H. M. Literature apply to Mrs. Chester Smith,
2613 Pacific Ave., S. F.
Articles designed for this column should be sent to Miss
Lucia E. Adams, 129 Haight St., S. F.

Topic For The Month, Foreigners.

A recent writer states that fifteen per cent of the population of the United States is of foreign birth, not descended from ancestors of foreign birth, but of foreign birth themselves. And still the flood is pouring in upon us.

In considering the topic of our relations to the foreigners it is not for a moment to be forgotten that much of America's prosperity to-day is due to the fact that many of foreign birth have sought our shores. At the same time it must be admitted that many of our gravest perils also arise from the same cause.

For the desirable thrifty immigrants who come to this land there is no want of welcome, all such will find cordial greeting and are a valued addition to our population. In every rank of life, civil and religious, we count among our most distinguished and valued citizens men of foreign birth who have made this their home by adoption, and have entered the life of the American people with zest and success. And not alone are we indebted as a nation to those of cultivation and means who have made this country their choice, but also to the industrious artisan and laborer who have found here the opportunity to better their condition by honest toil.

"Were immigration restricted to desirable immigrants alone, we should not need to discuss the question which now presses home with daily increasing force, and which will not long brook delay without serious consequences.

All know that hordes of immoral and dissolute classes, difficult, if not impossible, of assimilation, and representing ignorance, squalor and viciousness, are increasing in tremendous ratio. These classes, developed under the repressive system of continental Europe, bring to this country an aggressive hatred of all forms of government and of constituted society, and so are the ready followers of mischievous agitators, themselves chiefly of foreign birth.

We are often told that America is evidently to be responsible largely for the world's salvation in the opportunity which she has to do mission work at her very doors. While this is incontestably true, it is not to be forgotten that those who are alive to the responsibility thus involved, even in the Christian church, are lamentably small in proportion to the magnitude of the numbers to be reached. At present too many are content to relegate the task altogether to the few who are ardently pressing the cause of home missions in our land. Every Christian not only, but every patriot as well, should study the situation and address himself to the mighty task of turning these well nigh overwhelming masses of undesirable foreigners into law-abiding and law-loving members of society."—From the *Home Mission Monthly*.

One of the good results of the coming of so many Christian Endeavorers to California will, we believe, be an awakened intelligent interest in Home Missions. Our Eastern friends hear of the great West, its needs and possibilities, but they can only realize for themselves what the words mean when they ride day after day over the mountains and across the great plains that lie between the Mississippi and the Golden Gate.

It is a Home Mission sermon many hundred miles long. And we believe in many hearts a new interest has been kindled in this great work and a stronger desire to hold this great West and our whole land for Christ.

Lytton Springs SANITARIUM AND REST RESORT . .

70 MILES NORTH OF SAN FRANCISCO ON THE S. F. & N. P. R. R.
NO STAGING. DEPOT ON THE PROPERTY.

One thousand acres of hill, dale, oak groves, orchards and vineyards. Picturesque drives and romantic mountain trails. Climate and scenery unsurpassed. Here flows California's noted Seltzer Spring, the only one of the kind in America, and unrivaled Geyser Soda and Sulphur Springs. These waters all piped to a unique Spring House near the Hotel and Cottages. A natural Sanitarium seemingly planned of God for the healing of the sick. The Company has secured the services of Dr. John C. Fisher, bearing the highest endorsements from Dr. Henry Foster of Clifton Springs, New York, and purpose building up a Christian institution of like character on the Pacific Coast. For further information, circulars and camping privileges, address,

LYTTON SPRINGS SANITARIUM CO., Lytton Springs, Sonoma Co., Cal., or 218 McAllister St., S. F.



Family Circle.

HIS LANGUAGE.

The wise men ask, "What language did Christ speak?"

They cavil, argue, search, and little prove.
O sages, leave your Syriac and your Greek!
Each heart contains the knowledge that you seek:

Christ spoke the universal language—Love.
—Ella Wheeler Wilcox in the *August Century*.

MIS-FIT VIRTUES.

BY JULIA H. JOHNSTON.

Things inherently valuable must be fitted to right uses, times and occasions. No one thinks of using a poker for a paper-weight, nor an ivory paper-cutter to stir the kitchen fire. A garment which, in exuberant girl-talk is "perfectly lovely," makes no such impression when hanging in baggy folds on a figure much too small, or stretched to seam-bursting upon one too plump. The generosity which offers a tonic to robust health, and the heartiest, most indigestible fare to delicate appetite, may be perfectly sincere, but it is not timely, nor discriminating. Mis-use and mis-fit are so distracting to weak mortals, that right estimates of values are inevitably lost in impetuous disapproval of wrong uses.

There are mis-fit virtues, as well as garments; thanks are due to whoever coined the fitting phrase; it is mightily significant. There is frankness, a most admirable trait, but uncalled-for candor may be a distressing misfit upon occasion, wounding, irritating, and even alienating very friends. "I told you so," may be undeniably true, but when one is smarting under failure, sensitive to blame, and acutely distressed, it is not a fitting occasion for hearing another's full analysis of faulty conduct, finished up with "I knew all the time how it would be." If one fall, pick him up even before you begin to beat the dust out of his clothes or admonish him not to fall again. The most excellent advice is apt to be unheeded if untimely.

It is virtuous and praiseworthy to "reprove, rebuke, and exhort," but it must be in accord with the no less binding injunction, "with all long-suffering," or the reproof, coming hastily into place, may prove a sad misfit, the subject of it turning again to folly, from sheer exasperation.

Promptness is an essential virtue, but when it needlessly hurries on without waiting for a weaker one, vaunting itself upon its exactitude, where consideration would cry, "tarry with pa-

tience, then even this commendable trait may be a mis-fit, and aggravate those that should be helped.

Neatness is a laudable virtue if ever there was one, but another may possibly be victimized by it. When every nerve cries out for quiet, and the tired house-keeper, laden with extra burdens must let some thing go or lose her strength beyond recovery, it is not restful to have that choice virtue personified, and run into excess of passion for tidying-up, make an invasion, scraping, scouring, and scurrying about, upholding the standard of immaculate order. In some moods and frames of mind and body even this noteworthy trait may not be fittingly urged.

Economy is praiseworthy and indispensable in its place; but when it edges in beside benevolence, and crowds into the space which sympathy should fill, urging self-care and commending frugality at the expense of kindly feeling, then it is out of place. When it rasps at a small saving, and spends time and patience and vital force in attaining or achieving it, then it is a wretched misfit.

"A merry heart doeth good like a medicine," but medicines must be given with discretion and discrimination. It is not what happens to be in the bottle, but what the case requires, that must be administered. So, he "that singeth songs to a heavy heart," may have as soothing an effect as "vinegar upon nitre." Faith, hope, cheerfulness, and the fine habit of looking upon the bright side, can scarce ever be accounted out of place, but mere mirth and merry-making, though suited to uplift the doeful, are verily unseemly in the presence of sacred sorrow. "Wisdom is profitable to direct."

Contrariwise, sobriety is vastly becoming, upon occasion, in character and conduct, but it is a mis-fit on a children's holiday, when it refuses to share in the song and innocent laughter of the happy-hearted. Dignity, too, is an essential virtue, when dragged into life's relaxtions, stiffened, and set on perpetual guard, it soon sinks into absurdity.

To think that such admirable traits may be irritating and displeasing, and even harmful, by a mis-fit. Oh, the pity of it! Even the "words of the wise," Solomon tells us, must be "fitted in the lips," and when they are, we must agree with him that it is a "pleasant thing." The right word in the right place is a great achievement.

"Let not your good be evil spoken

of," is a binding command. Virtues astray from right conditions, are reviled, not revered. The best intentions will not suffice for safeguard. Many a well-meaning traveler is tripped up, through inadvertence or ignorance, and finds himself, on a sudden, where he did not intend to be. One must know what places to avoid and must "mean not to go into them" since "I didn't mean to," is not enough.

It is a bit discouraging to set this legion of commendable traits in pleasing array, and then to reflect that the rows of round pegs may, as likely as not, be cast into square holes. "Who is sufficient for these things?" Even the best intentioned souls may make virtues harmful through mis-fit and mal-adjustment. Still, be not overmuch cast down. There is a rule for every occasion. "Let all your things be done with charity." The elasticity of love will adapt and adjust virtue to circumstance and condition, and prevent the "misery of mis-fit."—*The Interior*.

FRUIT AND DIGESTION.

Why do we, at the end of a heavy dinner, eat cooked fruits? Simply because the acids and peptones in the fruit assist in digesting the fats so abundant in this kind of food. When we want their digestive action even more developed, we take them after dinner in their natural uncooked state as desert. In the past ages instinct has taught men to do this, while to-day science tells them why they did it, and this same science tells us that fruit should be eaten as an aid to digestion of other foods more than it is now. Cultivated fruits, such as apples, pears, cherries, strawberries, grapes, etc., contain, on analysis, very similar proportions of the same ingredients. Digestion depends upon the action of pepsin in the stomach on the food, which is greatly aided by the acids of the stomach. Fats are digested by these acids and the bile from the liver. Now, the acids and peptones in fruit peculiarly assist the acids of the stomach. Only lately it is said that even royalty has been taking lemon-juice in tea instead of sugar, and lemon-juice has been prescribed largely by physicians to help weak digestion simply because these acids exist very abundantly in the lemon.

Grow in grace: ask for larger supplies of the best material, the material upon which you can feed the soul, nourish it and strengthen it, enlarging its capacity and qualifying it for the ready and useful discharge of all the functions and responsibilities of life.—Joseph Parker.

Our Little Men and Women

ONE LITTLE STAR.

BY SUSAN COOLIDGE.

One little star in the starry night,
One little beam in the noon-day light,
One little drop in the rivers might,
What can they do? Oh what can they do?

One little flower in the flowery spring,
One little feather in one little wing,
One little note when the many birds sing,
All are so little, feeble and few.

Each little star has its special ray,
Each little beam has its place in the day.
Each little river-drop impulse and sway,
Feather and flower and songlet help too.

Each little child can some love-work find,
Each little hand and each little mind;
All can be gentle, useful, and kind,
Though they are little like me and like you.

—*Little Sacred Songs.*

JACK HOLLISTER'S "HORSE HEAVEN."

The horses were resting under the chestnut trees in the corner of the lot; some lying down, others standing with heads drooped low in lazy enjoyment of the golden June afternoon. All were quiet except for the busy swishing of their tails and the occasional stamp of a foot to shake off a troublesome fly; but even the flies seemed sleepy to-day, and that was a blessing to poor gray Billy, who had once been a horse of rank and fashion and had no tail worthy of the name.

They were not a pretty lot of horses. Many of them were old, and all save one were thin, with ragged, scarred coats and tired eyes. Two were lame and one was blind. In short, to be Irish, the only whole horse among them was a pony, a shaggy, mouse-colored pony, whose fat, comfortable sides bore witness to kind treatment and a well-filled manger.

"What delicious clover!" sniffed a raw-boned brown mare whose right fore leg was so lame she could scarcely stand upon it; "I haven't tasted any since I was a colt, until to-day."

"Nor I," said the blind horse. He could hardly remember how the grass looked, he had been blind so long, but he knew the fresh, sweet smell and the crisp, juicy feeling in his mouth. "I believe I had forgotten how good it is" and he stooped for another nibble. "I used to eat it with my mother years ago, but I've seen the time since then when I have been thankful if I had straw bedding to eat at night."

There was a snort of assent from the other horses, and the little pony felt al-

most ashamed of his good fortune as he said:

"Why, I have never been hungry in my life!"

"What, never hungry?" All the horses turned and looked at him, and the pony hastened to say in explanation:

"But I belonged to little Jack Hollister. There are very few children or grown people either who love horses as he did."

"Some children are very cruel," said the horse with the bobbed tail. "I remember one who sat behind me in a dog-cart once, and beat me almost as hard as a grown man could, and his father looked on laughing, and said, 'By George how strong the little chap is!'"

"Jack never whipped me in his life," said the pony; looking off through the trees toward the gray stone house where little Jack had lived and died.

"How did it happen we all came here any way?" asked the gray horse, breaking the silence. "Did he have anything to do with it?"

"I should think he did—everything," responded the pony with an emphatic swing of his tail.

"Tell us about it," said several of the horses at once.

The pony did not answer directly; he was still looking across the meadows toward the house, thinking of his little master; for the minute even his tail was still. Then seeing that all the horses had turned their heads in his direction he began:

"From the time Jack was a little baby I used to carry him around, sometimes on my back, sometimes in the little cart behind me. At first his mamma or the nurse went with him in the cart; after a while they would let him hold the reins a bit; and finally, when he was six years old, I think, they would let him drive around the grounds alone. Of course," added the pony with dignity "I was always very careful, and I never wore blinders, so I could always look where I was going, and was not nervous like some horses that wear them."

"Jack spent most of his life here, but his mother used to go to the city for a few months in the winter, and of course he went with her. At first they didn't take me, but when Jack was eight his mother thought he might go out with me in the park, so that winter I went too. One day, I will never forget it, we were passing a car-track, and right in front of us one of the horses stumbled and fell. The car was going fast, and perhaps the driver couldn't help it, but the car struck the horse and seemed to go right over his hind legs. They man-

aged to get the poor animal up after a time. His legs were evidently not broken, although they were cut and bleeding, and he trembled so he could hardly stand; but the driver gave him a sharp cut with the whip, and made him go on again.

"At that Jack almost stood up in the cart, and he cried out to the driver, 'How dare you make that horse go! You are a wicked, cruel man!' and I knew by his voice that the tears were in his eyes. The man looked back over his shoulder and laughed, but dear little Jack began to cry, and told William he was going home, and I didn't get any exercise that day."

The pony paused in an effort to make his hind leg reach his ear, where a particularly obstinate fly refused to be shaken off.

"Can't I help you?" asked the bay mare, politely, watching his struggles to make hoof and ear meet.

But the pony, being rather obstinate, too, declined assistance. When he had accomplished his object he went on with his story.

"After that poor Jack saw a good many things in the city to make his tender little heart ache. Now a horse straining with a load that would have been heavy for two, then a truck horse being beaten most unmercifully by his cruel, thoughtless driver. And he would get so excited over the poor animals slipping on the ice pavements, without a bit of calk to their heels, that William hardly dared to let him hold the reins at all, for fear of where he would guide me with his head over his shoulder."

"One day he came home crying again. He had seen a poor old truck horse fall and die in the street. I remember he met his mother as he was getting out of the cart. 'I just hate New York, mamma,' he said. 'I want to go home where the dogs and horses have a good time and nobody hurts them.'

"His mother put her arms around him right there on the sidewalk and tried to comfort him but he wouldn't stop crying."

"Oh, the poor old horse!" he said. "His eyes looked so tired, mamma, I wanted so to put my arms around him and tell him I was sorry."

"The poor horse is out of pain now, dear," said his mother, and she took him into the house, so I didn't hear any more of what they said.

"Soon after that they came back here again, and dear little Jack was as happy as a colt from morning till night. One day, when I was grazing in this very

pasture, Jack and his mother came out to visit me. I ran up to the fence to meet them, and Jack gave me some sugar—a thing he usually had in his pockets—and played with my mane. Suddenly he turned to his mamma and said: 'Mamma, do horses go to heaven?'

"I don't know, dear—perhaps," she answered.

"Didn't the poor truck horse go to heaven? He had such a hard time when he was alive."

"But his mother only smiled and said again that perhaps he did. Then Jack cried out: 'But I want him to go, and I want Billy and Fanny and Dainty to go, and all the poor New York horses, and my dear, dear old pony—I want them all to go.'"

"I thought from the sound of his voice that he was going to cry, but he went on talking in a minute. 'Horses have to work all the time they are alive, mamma. They have to work for their living. Dainty doesn't work for his living, (Dainty is that conceited little fox terrier that barked at you when you came yesterday) 'and the cats don't work for theirs, neither do the cows; only the dear, good, patient horses. They are tied up all the time, too, and can't even get a drink if it isn't given to them.'"

"His mother told him then how many people were very kind to their horses, and loved them just as he did, and he was quiet for awhile, petting me, and thinking very hard about something. At last he said:

"I've thought of something I'll do, mamma, if you are not sure that horses go to heaven—I'll have one for them here! When I am a big man and have plenty of money like papa, I will buy all the poor old worn-out horses in New York and bring them up here to live in this pasture: and they can play they are in heaven here. And in the winter I will build a big barn for them to live in, and they shall have all the sugar and apples they want, and they shan't do another bit of work till they die."

"His mother laughed, and said that she was afraid that would happen pretty soon, if they lived on apples and sugar. Then she kissed him and called him 'her dear little Jack,' and said she hoped he would still want to do it when he was a big man."

The pony stopped talking then, and bent his head as if to nibble a bit of grass, but he only sniffed at it and lifted up his head again.

"But you see, he never did grow to be a man; he died of scarlet fever early in the summer, and it seemed to me as

if I never wanted to touch a bit of sugar again." The pony coughed and turned away his head. "It was a long, long time before his mother came to see me after that, but one evening in the fall, just before they were going away, she came down to the meadow again, and I ran to meet her. She put out her hand to pet me, and then laid her head down on my neck and cried. We were standing just that way when Jack's father came and found us. I didn't listen to what they said until I heard her say: 'Do you remember, John, my telling you what little Jack said about his "horse heaven?"'

"Jack's father said he remembered. "I think I would really like to do it, dear," she said. 'He spoke of it to me often—once not long before he died.'

"Then Jack's father answered: 'We will do it, dear, in memory of him.'"

There was a silence when the pony stopped speaking. The little insects sang in the grass, and the sun was going to sleep in the west.

"So that is how you all came here," said the pony, and his shaggy head drooped low. He was only a little Shetland pony, and he couldn't cry, as we do when he was unhappy, but the loving little heart under his rough coat was very heavy with grief for his dear little master.

"Well," said the blind horse, at length, "if it should be true that horses go to heaven, some day we will see him and thank him. If not"—he turned his blind eyes in the direction of the pony—"if not, I believe he knows that we are happy here now, don't you?"—*The Animal Friends.*

"I WOULD RATHER SING."

An eight year old child with a cut in her hand was brought to a physician. It was necessary for the best results to take a few stitches with a surgeon's needle. While the physician was making preparations the little girl swung her foot nervously against the chair, and was gently admonished by her mother.

"That will do no harm," said the doctor, kindly, "as long as you hold your hand still," adding, with a glance at the strained, anxious face of the child, "You may cry as much as you like."

"I would rather sing," replied the child.

"All right, that would be better. What can you sing?"

"I can sing 'Give, give,' said the little stream.' Do you know that?"

"I am not sure," responded the doctor. "How does it begin?"

The little patient proceeded to illustrate.

"That's beautiful," said the doctor. "I want to hear the whole of it."

All the while the skilled fingers were sewing up the wound the sweet, childish voice sounded bravely through the room and the only tears shed on the occasion came from the eyes of the mother.

It is, I believe, a physiological fact that some expression of one's feelings tends to lessen pain. Since weeping and groaning are distressing to one's friends, how would it do for us all to try singing instead?—*The Congregationalist.*

WHAT THE GOLDFISH WANTED.

"Oh dear," said Katy and Charley, crying over their globe of goldfish, "my fish are sick! They won't dart about. I believe they will die."

"Perhaps the water is not fresh," said Jane.

"Yes, it is fresh," said the children.

"See here," I said, and took a little cup and, dipped out some water, and poured it back, holding the cup high.

I did this several times, and, low! the fishes began to dart about as well as ever.

"They were choking for fresh air," I said, "as you would soon choke in a box or small closet."

"Fishes don't breathe air, they breathe water," said Jane, confident that she was right.

"They breathe air," I said; "but it is air that is held in water and which they take or sift out of the water by means of their fine gills."

Then I explained my meaning to Katy and Charley. I said:

"When I poured the water back into the globe, air went down with it, in little bubbles, and so the water had air in it, again. The fishes had used up the air in the water, and were faint and choked. When the air-bubbles were in the water, the gills of the fish began to sift air out; they were comfortable."

When you have any living creature in water," I told the children, who were listening attentively, "you must not only put in fresh water for them, but put air in the water by pouring and repouring, so that you tangle up air in the water. In great aquariums they have water running into the tanks from spigots all the time."

"You breathe air, taking it into your lungs; you should fill your lungs well, often and be careful to keep in clean, pure air, night and day. Fishes sift air out of water with their gills. Insects breathe, not by lungs or gills, but by little coils wrapped all around their bodies."—*Child's Hour.*

Christian Endeavor.

STUMBLING BLOCKS.

Prepare Ye the Way of the Lord—and of Your Brother.

August 15: A Temperance Meeting. Bible References, Matt. 18:1-14.

My liberty ends when it begins to involve the possibility of ruin to my neighbor.—John Stuart Mill.

The knowledge that a young man drinks destroys his reputation for trustworthiness. The best places are not open to him. Many a business man who drinks will not employ drinking clerks, because such habits are not economical, and the man who indulges in them is tempted to live beyond his income, and is not a safe man.—Hon. Fanklyn Howland.

So convinced were the authorities at one time that Europeans could not live in India without alcoholic stimulents that they actually prohibited the formation of temperance societies among the soldiers. The theory is now altogether changed, and the English soldiers in India to-day include no fewer than 20,000 total abstainers.—Anon.

A stronger attack upon the liquor traffic could not be made than is contained in the following lines written by a Washington saloon-keeper to his wife just before he committed suicide after a drunken debauch:

"Dear Wife:—Give all the blame to the business we went into unadvisedly." The writer of these words was once a respected business man. He went into the saloon business, and now his body lies in a drunkard's grave.—The Temperance Cause.

Let us all carry with us, deeply stamped upon our hearts and minds, a sense of shame for the great plague of drunkenness which goes through the land, sapping and undermining character, breaking up the peace of families oftentimes choosing for its victims not the men or the women originally the worst, but persons of strong social susceptibility and open in special respects to temptation. This great plague and curse, let us all remember, is a national calamity, and scandal.

I wish we could take it into our minds for surely there is hardly one among us that has not seen, in individual cases the pestilent results to which this habit unfortunately leads, that we should all carry with us individually a deep and adequate sense of the mischief, and an

earnest intention to do what in us lies, each man within his sphere, for the purpose of mitigating and removing it.—Gladstone.

The tendency to abstain from liquors is growing more and more among young men of to-day. The brightest young men I know, young men who are filling positions of power and promise, never touch a drop of beer, wines or intoxicants of any sort; and the young man who to-day makes up his mind that he will be on the safe side and adhere to strict abstinence will find that he is not alone. He has now the very best element in business and social life in in the largest cities of our land.—Edward W. Bok.

JUNIOR SOCIETIES.

TOPIC FOR SUNDAY, AUGUST 15.

How do People Put Stumbling-blocks in Others' Way?

Matt. 18:1-14.—A Temperance Topic. Stumbling-Blocks.

- | | |
|--|-----------------|
| 1.—An old law. | Lev. 19:14. |
| 2.—Out of the way. | Isa. 57:14, 21. |
| 3.—A punishment. | Jer. 6:16, 21. |
| 4.—A command. | Rom. 14:13. |
| 5.—No stumbling. | 1 John 2:10. |
| 6.—Pride. | Jer. 50:31, 32. |
| 7.—Topic. How do people put stumbling-blocks in others' way? | Matt. 18:1-14. |

For Superintendents and Leaders.

Draw on the blackboard a series of squares to represent stumbling-blocks. Let the Juniors name some of the many occasions for stumbling that we have to avoid, such as the use of intoxicating drink, impurity, the desecration of the Sabbath, cruelty to animals, etc. As they are named, write them in the squares on the board.

These are stumbling-blocks that others place in our way. Have the Juniors then speak of stumbling-blocks that we may place in the way of others. This may be a new thought to many, for we say so much about keeping in the proper path that we give little heed to the fact that we may ourselves make it more difficult for some one else to move forward without stumbling.

When all these stumbling-blocks have been named and written down, have some Junior who has been previously chosen for the purpose erase them all and write the word "Jesus" on the board repeating as this is done, "Then shalt thou walk in thy way safely, and thy foot shalt not stumble."

Give out slips to be read or recited giving temperance news or interesting illustrations. Have a sort of open parliament on "The Results of Intemperance

that I Have Seen." One Junior will have seen a poor home that might have been beautiful; another perhaps will have met a man ruined by drink; another will tell of the splendid mansion built with rum money, or the glittering entrance of a saloon.

Call for prayers for increased temperance interest and work among Christians. Have prayers also for those in temptation, and earnest petitions that none of us may cause one of God's "little ones" to stumble.—*Golden Rule.*

A NEW STORY OF AN OLD SONG.

The first time that the tender lyric, "Home, Sweet Home," was sung in public was when an Indian, brooding over the death of his beloved squaw and papoose, committed suicide on the spot where they were buried.

It was a time when the boundary lines between Georgia and Tennessee were in dispute, and the half-breeds were constantly making trouble. In order to harmonize contending factions, our government established a trading post there. John Howard Payne appeared on the scene, and on suspicion of inciting the Indians to insubordination, was arrested and carried to the council house.

With others he witnessed the burial of the heart-broken Indian, and began softly singing to himself the song which has since echoed through every land on earth. The sequel is told by "The Atlanta Constitution" in these words:

General Bishop, who had kept a close scrutiny on his actions, heard the song and called Payne to him.

"Young man," said the stern old Indian fighter, "Where did you learn that song?"

"I wrote that song myself," replied Payne.

"And where did you get the tune?"

"I composed that also."

"Would you let me have a copy of it?"

"Certainly I will."

"Well, a man who can sing and write like that is no incendiary. Appearances may be against you, but I am going to set you free. I shall write out your discharge immediately, and a pass to carry you anywhere you choose through the nation."

Payne had been housed at the home of a family living near by, and on his return there he exhibited his pass and related the circumstances. That was the first time that "Home, Sweet Home" had ever been sung in public.—*Youth's Companion.*

Answers to Correspondents.

REV. THEO. F. BURNHAM, VALLEJO, CAL.,
EDITOR IN CHARGE.

[THE OCCIDENT will try to secure answers in this department to such reasonable questions as may be submitted. Address all communications to the editor in charge as above. To insure an answer, the question must be signed with name and address; but the replies will always be made by the number of the question and no names will be printed. Questions touching religious experience, church work, doctrine, polity and history are solicited as well as interpretation of scripture passages.]

Ques. 15. What did our minister mean by Sabellianism when he said, "Sabellianism still lingers in the New Church, and colors the nearer orthodox wing of the Unitarians."

Ans. Sabellius, an African theologian, flourished in the third century. He taught what has been termed the "modal trinity." He denied the constitutional distinctions commonly called *hypostases* in the Divine Being. He made the terms Son and Holy Ghost to mean only temporary forms of manifestation of the energy of the eternal, while the orthodox belief is, that there are fundamental and eternal distinctions in the constitution of the Godhead, which, owing to the inability of language properly to express the facts, we term persons, but by no means thereby convey the idea of individuality. By the New Church, your pastor meant that denomination commonly called Swedenborgians.

Ques. 16. Is it right for ministers to accept special rates for transportation from railroad companies?

Ans. The reduction made is a sort of gift or consideration made because of the supposed slender resources of ministers, and also because they render the public many services free of cost. There is nothing immoral in receiving such favors. In our judgment the whole system of free passes and special rates is unwise and ought to be discontinued. When every traveler pays the same rate for the same service, probably we can all ride for one cent per mile. Stop the director's car feature, the shipper's "transportation" and then go for the "clergy rate," and let charity be given openly as such. To-day the ten thousand dollar preacher gets his reduction equally with the four hundred dollar home missionary for whose benefit such rates were first established.

Railroads are not institutions for the exercise of charity and travelers have no more claims upon them than upon kindly disposed persons in other forms of business. The time is coming when transportation must be put strictly upon

a business basis. On one car out of fourteen persons, thirteen had passes or special rates, and when my friend the fourteenth man showed his full fare ticket the conductor was astonished and exclaimed "Good heavens, man, where is your pass!"

Ques. 17. How can we ventilate our church without drafts?

Ans. If the church is not very large, try the Abrahamson system. Any experienced architect will tell you of more expensive methods requiring machinery, but only possible in large buildings.

Church News.

(Continued from page 8.)

A New Departure.

On Sabbath July 25th in Fresno, assisted by Rev. C. A. Munn of Fresno, and Rev. L. T. Burbank of Denver Col., I organized an Armenian Presbyterian Church. This I learn is the first in the United States and certainly it is very full of promise. Many things are especially interesting. To begin with there is a constituency of about 400 in and around Fresno. The new organization numbers 40. They are a people whose Christianity has been severely tried, not only in their own country by the intolerant Turk, but they have also suffered about as much in their adopted home from the hands of their friends as humanity can well endure. Like Sheep without a Shepherd timidly and hopefully they waited on the Lord and were not disappointed. Learning that their former Missionary, Rev. L. T. Burbank, in Armenia resided in Denver, they lost no time in inviting him to visit them. This was promptly done. A very little time was necessary to decide the course to be taken. On Saturday last, as Chairman of the Home Mission Committee, I visited them and on Sabbath at 3 p. m. after a Sermon in the Armenian Language by the Rev. L. T. Burbank, and assisted by Rev. C. A. Munn and also some of the Elders at the two American Presbyterian Churches of Fresno, I organized the "First Armenian Presbyterian Church of Fresno." There was general rejoicing. It would be difficult to tell which was the happiest, the people at finding their old Pastor, or the Shepherd at finding his scattered flock. Truly strange things do happen and in this case Minister and people can truly and heartily say the Lord hath done great things for us whereof we are glad. That this will prove the beginning of great things for that interesting people on this coast I have no doubt and that the American Presbyterian Churches will enjoy a reflex benefit is equally apparent.

W. B. McELWEE.

TRINITY, S. F.—Dr. W. N. Sloane, of Eau Claire, Wis., occupied the pulpit at Trinity Presbyterian church Sunday July 25th, and Aug. 1st.

OREGON.

PORTLAND.—First church.—The *Oregonian* has this to say regarding a recent sermon preached by Dr. Hill:

An appreciative audience listened to Rev. E. P. Hill's sermon last evening on "The Bulwarks of the Nation." The subject was handled in a masterly manner. The church was appropriately and artistically draped with American flags about the organ loft, pulpit and gallery. The music was in line with the thought of the evening. The text was chosen from Psalms 44:6: "For I will not trust in my bow, neither shall my sword save me." Dr. Hill said: "Two weeks ago your attention was drawn to the material strength of the British empire. It was becoming that on such an occasion we who have inherited so many blessings from England, who speak the same language as our kin beyond the sea and whose destiny is so identical with theirs, should lay aside all jealousy and joyfully recognize the power and virtue represented by England's ruler. It is our turn now. Gladstone says: 'America is passing us by on a canter.' The statistics confirm it. Are we talking of territorial extent? Our one state of Montana is large enough to contain all of Great Britain and have enough territory left to make a state the size of Massachusetts. Do we speak of commercial power? We have one railway system that carries more tonnage than all of Great Britain's ships combined and our lines of railroad are, in their combined length, longer than those of Europe, Asia and Africa. Are we considering evidence of intelligence? Our school libraries contain more books than all European public libraries combined."

The speaker then referred to the bulwarks of education, law, the home, the Sabbath. In regard to Sunday he spoke as follows: "Guizot says: 'Social stability requires character; character requires religion; religion requires Sunday.' Sunday is one of the bulwarks of the national life. Therefore, the man who by the encouragement of Sunday bicycle racing, endeavors to break down the Sabbath is as much an enemy of the national life as he who hoists the red flag of anarchy. And the boys in blue who love the flag and would pour out their life's blood in its defense, when they use God's day as a time for public sports, are bringing greater destruction upon our city than if they were to turn the batteries of their warships upon our business houses and homes. That seems a harsh thing to say of those who come as our guests, and I regret exceedingly to use such language. But the Bible teaches it and history confirms it."

PORTLAND—Cavalry Church.—Our pastor, Rev. John Morrison, is at present in Berlin. His last letter, written from London, was full of enthusiasm over the classical, romantic and picturesque in Scotland and England. From Berlin he travels to Dresden and France, and Italy as far south as Pompeii, staying a week in Rome, returning through Switzerland and France. The

A lamp does not burn very well, and eats its head off in chimneys, unless you use the chimney made for it.

Index tells.

Write Macbeth Pittsburgh Pa



Calvary people consider themselves very fortunate in having with them during their pastor's absence, Rev. Dr. Landon and wife, who are most warmly welcomed into the homes of the church, where they are held in tender memory. Saturday evening, Rev. and Mrs. Winn, of our Presbyterian Mission in Japan, were given a reception at the home of Mr. and Mrs. Wadhams, where many of the ladies of the Board and different churches gave them a hearty welcome. Sabbath morning Mr. Winn gave us a very excellent and instructive talk on life in Japan. Calvary church claims a special interest in Japan, as among her members are Mr. and Mrs. Edward Saxton, the parents of Mrs. Robert Fulton, who was sent out to the mission work by the Immanuel Church, of Los Angeles.

SUMMERVILLE.—The quarterly communion was observed in this place, Sabbath, July 25th. The congregations which have been unusually large and steadily increasing, upon this occasion, taxed the building to its utmost capacity. Thirteen were received into the membership of the church; twelve on profession of their faith, and one by letter, seven of whom were heads of families; five received the ordinance of baptism, all being adults but one, making it one of the most encouraging accessions of the past year. The Lord is moving mightily among this people, and we look forward to a similar ingathering in the near future. We regret that our pastor, the Rev. Robt. T. Graham, will close his work among us on September 1, in order that he may complete his theological course. This is the ripest field in Eastern Oregon, and the right man will reap a bountiful harvest.

MEDFORD.—Our pastor, Rev. A. S. Foster, concluded his series of sermons on "Baptism," with one on "Infant Baptism," which was clear, concise, and logical, as indeed were the preceding ones. The evening service of Sunday, July 4th, was conducted by the Junior Endeavor Society. A program of patriotic songs, music and recitations was creditably carried out by the little folks. Sunday evening, July 18th, we were delightfully entertained with the enthusiastic reports of our own (of whom there were five) and visiting delegates just returned from the great C. E. Convention. At our last communion service, two members were received, one on confession of faith, and one by letter. At present there is no service in our church, our pastor having been given a well-earned and much-needed vacation.

SALEM.—Rev. W. S. Holt, of the Chinese Mission, at Portland, filled our pulpit very acceptably during the four

Sabbaths in July, the attendance being good and much interest manifested. Rev. Mr. Pritchard, of Puyallup, Wash., who formerly preached at Albany, Oregon, will occupy our pulpit during the first two Sabbaths in August, which will leave only three Sabbaths before the arrival of our new pastor, Rev. H. A. Ketchum, D. D., of Berkeley, Cal. Crops promise an abundant harvest in this section, and all hope for better times both financially and spiritually.

PLEASANT GROVE.—This church has again been disappointed in securing a minister. A new Sunday school having been organized in this vicinity has taken away quite a number of our scholars. There are many yet who take no interest in any school.

GENERAL.

PRESBYTERY OF SAN FRANCISCO.—The required form having been complied with, there will be held a pro re rata meeting of the Presbytery of San Francisco on the 16th of August, at 12 noon, at the Occidental Board rooms, 920 Sacramento St., to take action on the following items of business, to-wit: To receive S. S. Cryor, D. D., and arrange for his installation at Westminster Church: To grant a letter of dismission to H. C. Minton, D. D.

S. C. McCLELLAND, S. C.

PARIS, Idaho.—The State Fall meeting of the Presbytery of Kendall will be held at Paris, Idaho, beginning Tuesday evening, September 7th.

J. E. SCOTT, S. C.

OBITUARY.

RICE.—Died at the home of her son-in-law, Hon. J. Voorhees, near Woodburn, Oregon, Saturday July 3, 1897, Mrs. Mary M. Rice, aged, 76 years.

Mary M. Thornton was born December 23rd 1820, at Paris, Bourbon Co., Kentucky, and was married to Rev. D. E. Y. Rice, Nov. 7 1839, who died at Cape Girardeau, Mo., in 1854. She was a member of the Presbyterian church, of which her husband was an honored minister. Rev. and Mrs. Rice had charge of the Washington Female Seminary at Cape Girardeau, where Mr. Rice was also pastor. After the death of her husband, Mrs. Rice and her sister Mrs. Andrews, now of Portland, Oregon, moved to La Cresent, Minnesota, where they taught in a girl's seminary. After some little time spent in Minnesota, and the east, Mrs. Rice moved to Oregon with her daughter, Mrs. J. Voorhees, in

the spring of 1873, and settled near Woodburn, where she has since resided. She was always active in church work as long as she was able, having taught the infant class successfully in the first Sunday school organized in Woodburn. She was a charter member of the First Presbyterian church of Gervais and also that of Woodburn. Failing health had compelled her for some few years past to remain at home. She gradually failed for six months past and gladly obeyed the summons "Home." The writer testifies to her many acts of kindness personally during an acquaintance of nearly ten years. Her perennial smile and hearty welcome will never be forgotten.

She leaves two sisters, Mrs. A. L. Gardiner, of Oakland, Cal., and Mrs. M. R. Andrews, of Portland Oregon, and one daughter, Mrs. J. Voorhees, of Woodburn, Oregon, a son Edward L. Rice having preceded her to the better land in September 1874. She has gone to rest and her works follow—JOHN E. DAY.

DEETS.—Mrs Sarah Ann Deets, wife of Andrew Jackson Deets, Esq., died at the family residence in Ontario, Cal., July 25th, 1897, in the sixtieth year of her age. She was a daughter of Archibald Foster, Esq., and was born near Franklin, Pa., early united with the Presbyterian Church, and lived a devout Christian. She was married October 20, 1859, and removed to Illinois the same year, where they remained until 1891, when they located in Ontario, Cal. She leaves a husband, a brother—George W. Foster of Worthington, Ohio, and two sisters—Mrs. Mary F. Steen, wife of Rev. Dr. Steen of Woodbridge, Cal., and Mrs. Harriet Steen, widow of the late Prof. Silas M. Steen of Alhambra Cal., to mourn her loss.

"Blessed are the dead which die in the Lord, yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

ALAMEDA FIRST CHURCH.—Our church has had a feast of good things this month, for not only have we been rejoiced to welcome home our pastor from his eastern trip, but we had Dr. Harsha, of Junction City, Kan., with us on the morning of the 11th, and Dr. Dickson, of Brooklyn, N. Y., in the evening of the same day. The evening of the 18th, Dr. Ewing of India, filled the pulpit and gave us a most interesting and instructive discourse. Text, 1 Cor. 1:21.

"GIVE ME BEEF."

Rev. John Henry Barrows describing the scene, at eight o'clock in the morning, when he met the Triplicate Hindu Club of Madras, says:

"One young lawyer rose, and quoted a recent apology for idolatry furnished in one of the addresses of Vivekananda. The idol was a symbol of a god, and brought the divine nearer. 'But,' I said 'you do not think it elevating for human beings to crawl through the filth of a temple and to kiss the tail of a cow, as I have seen them do?' The quick-witted lawyer was on his feet instantly, and said: 'I think it is a great deal better to kiss the tail of a cow than to kill the cow and eat her!' There was a burst of laughter at this sally, in which Mr. Kellett and I joined. I did not say in reply that the killing and eating of cows to give nourishment to the human body did not appear to me any worse than the Hindu's killing the goats before the black and hideous stone image of Kali, I simply replied: 'The eating of cow's flesh is not confined to Christians. After the first session of the Parliament of Religions I went with Vivekananda to the restaurant in the basement of the Art Institute, and I said to him, 'What shall I get you to eat?' His reply was, 'Give me beef!' This little story had the effect of a thunderbolt, and the consternation and silence were profound. My friends did not sail any further up that creek!"

"A Land Flowing With Milk and Honey."

[FOR THE OCCIDENT.]

When the Riverside Arlington Presbyterian Church was built there was placed on the comb of the roof what was designed as an ornamental box. The bees took immediate possession of it and have held undisputed possession ever since. A few days ago the heat of the sun melted the wax and gallons of strained honey have been pouring off the roof. We have also plenty of honey, made during the blooming season of the orange trees, clear as water, and with the peculiar "orange-blossom" flavor. Everybody here can have a few stands of bees if they want them. Cured al-

Home Treatment for Cancer.

DR. BYE'S Balmy Oils, for Cancer, is a positive and painless cure. Most cases are treated at home, without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret; gives instant relief from pain, destroys the cancer microbes, and restores the patient to health. Thousands of cancers, tumors, catarrh, ulcers, piles and malignant diseases cured in the last six years. If not afflicted, cut this out and send it to some suffering one. Address DR. D. M. BYE, Box 25, Indianapolis, Ind.

"A perfect type of the highest order of excellence in manufacture."



Walter Baker & Co.'s BREAKFAST COCOA

Absolutely Pure—Delicious—Nutritious.
Costs Less than One Cent a Cup.

Be sure that you get the
genuine article, made at

DORCHESTER, MASS.

....By....
WALTER BAKER & CO. Ltd.

Established 1780.

falfa hay is selling in the fields at \$3 a ton and at \$4.50 delivered. With a cow giving twenty quarts of milk a day we can give you, Mr. Editor, "oil without and honey within," which is said to be one of the secrets of longevity.

H. B. G.

THE LARGEST SCHOOL IN THE WORLD.

Within a stone's throw of White-chapel, surrounded by some of the very worst slums, stands the largest school in the world. It is presided over by a peer of the realm, Lord Rothschild, who is regarded with love and admiration by every pupil, for he is, indeed, their good fairy. This school educates 3,500 children, belonging mostly to the poorest foreign Jews, and has a staff of 100 teachers.

It is well known that this is Lord Rothschild's pet institution, and that were it not for his munificent support the school would be unable to meet its vast expenditure. It is owing to his generosity that free breakfasts are given every morning to all children who wish to take them, no questions being asked. Again, he presents every boy with a suit of clothes and a pair of boots, and every girl with a dress and a pair of boots in the month of April, near the Jewish Passover.

An idea of the poverty of the children may be gleaned from the fact that not more than two per cent of them declined to avail themselves of this charity. A second pair of boots is offered in the month of October to every child whose boots are not likely to last during the approaching winter. It is scarcely necessary to state that few do not get them.

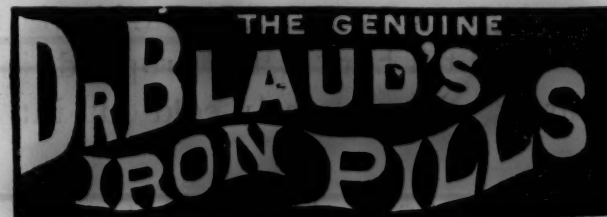
A very popular feature in the school is the savings bank department, instituted by the kindly president. To encourage habits of thrift he allows an interest of 10 per cent per annum on all savings, the said savings not to exceed \$25 in a year. The teachers are also permitted

to avail themselves of the benefits of this bank, the maximum savings allowed them being \$75 per annum.

It remains to be mentioned that in pursuing this noble work Lord Rothschild is following in the footsteps of other members of his family, who have supported this school in a princely fashion since its foundation, fifty-five years ago.—*Tit-Bits.*

The Higher Critics Criticises.

The Rev. Lyman Abbott has been giving of late a series of weekly lectures in this city on the Bible. Speaking of God he is reported to have said: "In the earlier books of the Bible He is spoken of as one God among many. Later on He is a God superior to all other gods. It is not until the time of the Second Isaiah that we find Him spoken of as the only God, the Creator of all things." If Dr. Abbott finds polytheism recognized in Scripture up to the time of the "Second" Isaiah he must be a wonderful man. And further he says: "The ten commandments have no place behind the chancel and on the walls of the church of to-day, for a new commandment is given unto us that absorbs all these and goes much further—that we love one another as Christ loved



have been prescribed with great success for more than 50 years, by the leading physicians of Europe in treatment of female patients. Specially recommended for
Poorness of the Blood and Constitutional Weakness.

IMPORTED BY
E. FOUGERA & CO., N. Y.
To avoid Imitations **BLAUD** is stamped on each tin box.



us." Possibly the lecturer was misquoted, but if he has found chancel or church walls too sacred for the ten commandments, his theology needs a first Isaiah more than a second. One is reminded of the taxidermist who criticised a stuffed owl in a store window. He conceded the excellency of the work considering the age when it was done. But taxidermy, like theology, was progressive. Just then the owl winked and the lecturer passed on. Where he went no one ever knew until Dr. Abbott came to Philadelphia to lecture on progressive revelation.—*The Presbyterian Journal*.

HINTS FOR THE HOME.

PEPPERMINT CHEWING CANDY.—Two cups of sugar with water to dissolve, one small tablespoonful of glucose and one-quarter teaspoonful of cream of tartar.

Let boil without stirring until it strings from the spoon. When done pour into a buttered pan to cool, and when cool enough pull, working in peppermint and flavor. Take a small piece from the lump and color with fruit coloring; stretch this around the white ball, then stretch all and cut with the scissors in small pieces.

PEANUT CANDY.—One and one-half cupfuls of sugar and ten or fifteen cents worth of peanuts. Melt the sugar (no water) in kettle, stirring all the time; great care must be taken to prevent burning. Have the peanuts ready, spread on a buttered tin and as soon as the sugar is melted pour quickly over the peanuts.

MOLASSES CANDY.—Heat a kettle hot and butter it, then pour in a quart of molasses and one cup of sugar; stir. Boil steadily twenty minutes, stirring just enough to keep from burning. Stir in a small teaspoonful of butter before turning out. Nut meats may be added and some candy saved for popcorn balls.

BUTTER SCOTCH.—Two cups of brown sugar, one cup of water, one-half cup of butter. Boil till hard when dropped in cold water. When nearly cold cut into squares.

BUTTER SCOTCH.—One cup of sugar one cup of molasses, three quarters cup of butter. Boil till done and cut in squares.

PEANUT CHOCOLATE.—Two cups of maple sugar, two cups of brown sugar, one cup of milk or cream, one tablespoonful of butter. Mix well and boil till it hardens in cold water; flavor with vanilla and pour over walnut kernels or cocoanut. Stir till it creams and cut.

The Occident

Pretty Names for Books.

The following are some of the curious titles of old English books:

1. "A Most Delectable Sweet Perfumed Nosegay for God's Saints to Smell at."

2. "Biscuit Baked in the Oven of Charity, carefully conserved for the Chickens of the Church, the Sparrows of the Spirit, and the sweet Swallows of Salvation."

3. "A Sigh of Sorrow for the Sinners of Zion breathed out of a Hole in the Wall of an Earthly Vessel known among men by the name of Samuel Fish" (a Quaker who had been imprisoned).

4. "Eggs of Charity Layed for the Chickens of the Covenant and Boiled

with the Water of Divine Love. Take ye out and eat."

5. "Seven Sobs of a Sorrowful Soul for Sin."

6. "The Spiritual Mustard-Pot to make the Soul Sneeze with Devotion."

Most of these were published in the time of Cromwell.—July *St. Nicholas*.

The Old Men and Women Do Bless Him

Thousands of people come or send every year to DR. BYE for his Balmy Oil to cure them of cancer and other malignant diseases. Out of this number a great many old people, whose ages range from seventy to one hundred years, on account of distance and infirmities of age, they send for home treatment.

Address DR. D. M. BYE, Box 25, Indianapolis, Ind.

[If not afflicted cut this out and send it to some suffering one.]

Modern Methods in Church Work.

THE GOSPEL RENAISSANCE

By GEO. MEAD. With an introduction by Rev. C. L. Thompson, D. D., president of the Open and Institutional Church League.

CHIEF CONTENTS:—Cardinal Principles—The Free, the Open, and the Institutional Church—*Reaching People Outside the Church*—*Personal Work*—Reaching Strangers at the Services—Ushers' Association—The Choir—The Men's Sunday-Evening Service—*The After-Meeting*—*Young People's Societies*—*The Prayer Meeting*—The Cottage Prayer Meeting—*Open-Air Preaching*—Chapels and Missions—*Country Evangelization*—Men's Clubs—Reaching and Holding Young Men—Athletics—Church Libraries, Reading Rooms, and Entertainment Courses—Teaching by Means of Classes—Women's Work—Work with Girls and Young Women—The Social Problem of the Church—The Children of the Church—*The Sunday School*—Lectures to Boys Only—*The Boy's Club*—The Boy's Brigade—Industrial Classes—Day Nurseries—*Temperance Work*—Healing—Relief Work—Beneficiary and Loan Associations and the Penny Provident Fund—The Plural Pastorate—*The Free Pew and Voluntary Offering System*—Church Programmes, Year Books, Bulletins, Vestibule Cards, Papers, Letters and Advertising—Church Architecture—Mobilizing the Work—Results of the New Methods—The Inspiration of the New Movement and the Realization of the Kingdom.

Large 12mo 355 pages. Regular Price, \$1.50, but

OUR PRICE \$1.20. If by mail \$1.30.

THE LIVE CHURCH needs a new Song Book occasionally.

SONGS FOR THE SOUL. 100 good songs for Sunday School and Social Services. Board Covers, Linen Hinges—15c or \$12 per 100, not prepaid.

SONGS FOR YOUNG PEOPLE. (New) 35c size, new features. Single Copy 25c. PER HUNDRED \$20.

C. E. HYMNS. Prepaid at 35c or per 100 \$30 net.

Many Others. Send for Circular.

The BOOK AND BIBLE DEPOSITORY,

J. D. HAMMOND, Mgr.

1037 Market Street, San Francisco.

Quina-Laroche



Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poorness of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

Grand National Prize of
16,600 Francs
at Paris

Paris: 22 Rue Drouot.
E. FOUGERA & CO.,
26-30 N. William St. New York.

THE TAVERN OF CASTLE CRAG.

The Tavern of Castle Crag was built in the heart of the Sierras, almost at the foot of Mount Shasta, and amid the most picturesque mountain scenery accessible to the tourist. The eligibility of the place selected was due to a rare combination of flowing water, inspiring mountain scenery and inviting forests.

The Tavern of Castle Crag, with its splendid environment, it was believed would appeal chiefly to those who seek a summer resort for health, recreation, outdoor sports, sympathy with nature and informal sociability. To emphasize this intention and signify the kind of invitation extended, the name TAVERN of Castle Crag was chosen.

To avoid all implication of sumptuous accommodations or the tyranny of social formalism and to realize this original conception, the management has decided to make the Tavern of Castle Crag distinctively a family resort; especially attractive to those to whom health, recreation and sympathy with nature are paramount considerations. To this end rooms on the first and second floors of this splendid tavern with board will be furnished at a monthly rate of \$65 a person; and rooms on the third floor with board at a monthly rate of \$50 a person.

The accommodations of the Tavern are first-class in every particular. Its parlors and halls are elegant and spacious. Its verandahs are cool and inviting, placing the guest always in the presence of the most attractive mountain scenery to be enjoyed from the balcony of any tavern in the world.

The opportunity for outdoor sports embraces hunting, fishing, riding, bicycling, walking on mountain paths, and driving on picturesque roads. The Tavern is located immediately on the main trunk line of the California & Oregon Railroad, and is fourteen hours' ride from San Francisco, twelve hours from Stockton, ten hours from Sacramento, thirty hours from Los Angeles, and twenty-three hours from Portland. The Tavern of Castle Crag is reached from San Francisco and Sacramento without loss of time. The train leaves San Francisco at 8 p. m., arriving early the following morning for breakfast, which is always ready upon the arrival of the train. Returning, the train time affords equal accommodation. Thus both in going and in coming the comfort of the passenger and the economy of his time have been studied. In brief, the Tavern of Castle Crag realizes to its guests the perfect ideal of that spring-time in the high altitudes of the Sierras, which never becomes high summer, and is the comfortable home of pleasing recreation and restful repose.

For particulars apply to
GEORGE SCHONEWALD,
Room 59, Union Trust Building, San Francisco.

Care-Taking for Children.

Parents going away for the Summer, or for other reasons desiring it, can find a safe and pleasant home for their children with

MRS. G. R. BEARDSLEY,
1418 Broadway, Alameda, Cal.
References Exchanged.

BRIGHT MEN

And women everywhere hail the day of the the nation's regeneration into life, thrift and energy by the passage of the "Tariff Bill."

Prices will be higher for labor, for produce, for manufactured articles; but times will be better for everybody. Until the reaction takes place we sell at the same low figures. Send for complete list, 44 pages, FREE.

SMITHS' Cash Store
25 & 27 Market St.
SAN FRANCISCO, CAL.

A. Zellerbach & Sons,

Importers . . .
And Dealers in



Paper.

416-418-420 Sansome St.,
Cor. Commercial.
419-421-423 Clay St.,
Between Sansome and Battery.
418 and 420 Commercial St.

MOUNT TAMALPAIS Military Academy

SAN RAFAEL.

The only Presbyterian Preparatory Boarding
School for Boys north of Los Angeles.

REV. ARTHUR CROSBY, A.M.,
Head Master.

New Constitutional Treatment.

Instant Relief and Permanent Cure for

ASTHMA, CATARRH, BRONCHITIS
Hay Fever, Throat and Lung Trouble.

40 Years of Personal Affliction and Intense Suffering led Doctor Langell to discover this fortunate Treatment.
Booklet containing full information and terms FREE.
Address DR. D. LANGELL, Applecreek, O.

BLYMNER BELLS

CHURCH SCHOOL FIRE ALARM
UNLIKE OTHER BELLS RICHER AND SWEETER TONE
HEARD FURTHER MORE DURABLE
THE CINCINNATI BELL FOUNDRY & CO.
JAMES LINFORTH, PACIFIC COAST AGENT
37 MARKET ST. . . . SAN FRANCISCO CAL.

Love alone makes the heart rise to know the secret of all being. . . . Failing in this knowledge, man may know many things, but nothing truly; for all such knowledge stays with outward shows.—Henry Jones, M. A.

Occidental Hotel***

SAN FRANCISCO.

W. B. Hooper - - Lessee

A QUIET HOME—*

*—FOR FAMILIES.

GEO. PARTRIDGE,
Illuminating and Lubricating Oils
Oil Barrels and Drums.

123 CALIFORNIA STREET,
San Francisco.

PIPE ORGANS—*

When in need of a first-class Pipe Organ, warranted fully equal to the best Eastern manufacture, or repairing and tuning done, call on or write for testimonials and prices to Geo. N. Andrews, Pipe Organ Manufacturer, No. 620 16th street, Oakland, Cal.
Estimates Cheerfully Furnished.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

HENRY PILCHER'S SON'S
Louisville, Ky.

PIPE ORGANS

Highest Quality's World's Fair.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES & PEALS
PUREST BELL METAL (COPPER AND TIN).
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

FAVORABLY KNOWN SINCE 1826. BELLS.
HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER BELLS.
MENEELY & CO., PUREST, BEST, GENUINE BELL-METAL.
WEST-TROY, N.Y. CHIMES, Etc. CATALOGUE & PRICES FREE.

Charles Adams,

Fit and Workmanship
Guaranteed. Prices
Moderate.

MERCHANT TAILOR.

1384 Market Street,
Opp. Central Park
S. F., Cal.

Teachers Wanted.

Over 4000 vacancies—several times as many vacancies as members. Must have more members. Several plans; two plans to give free registration; one plan GUARANTEES positions. Ten cents pays for book containing plans and a \$500.00 love story of College days. No charge to employers for recommending teachers. SOUTHERN TEACHERS' BUREAU, S.W. cor. Main & 3d sts. Louisville, Ky.

SUTTON TEACHERS' BUREAU, 69-71 Dearborn st., Chicago, Ill.

REV. DR. O. SUTTON, A. M., Pres't and Manager, LOUISVILLE, KY.

Northern vacancies Chicago office, Southern vacancies Louisville office. One fee registers in both

"My friends," said the young divinity student, "the same divine power which created the behemoth, the mastodon and the elephant, created a blade of grass; the All-Wise Providence that made me made a daisy." And the smile of the audience continues.

.... Two Irishmen were repairing a well over on Long Island, when suddenly one of them missed his footing and fell to the bottom. The other greatly excited, leaned over the edge and exclaimed: "Denny! oh, Denny! are ye dead?" No answer came. Then he called again: "Denny, if you're dead, speak?" Presently the fellow at the bottom replied: "Sure I'm not quite dead, man; but I'm spachless."—*Harper's Round Table.*

Mrs. Yeast; "I see a Persian carpet has been in use for two hundred years in the Shah's palace at Teheran." Mr. Yeast: "I wonder if anybody can beat that."—*Yonkers Statesmen.*

It's a very good world that we live in
To lend or to spend or to give in;
But to borrow, or beg, or get a man's own,
It's the very worst world that ever was known.

New Servant: "I found this coin upon your desk, sir." Master: I'm glad you are honest. I put it there purposely to test your honesty." New Servant: "That's what I thought."—*Fliegende Blätter.*

.... A maid with a duster
Once made a great bluster
A-dusting a bust in the hall;
And when it was dusted
The bust it was busted,
And the bust now is dust.
That is all.—*Princeton Tiger.*

The Occident is a coast Bureau of Presbyterian work and a First-class Advertising Medium.

Entered at San Francisco Post Office as second-class matter.

TERMS:

Per Year in Advance.....\$2 00
To Foreign Countries..... 2 50

Subscribers are requested to remit promptly when the year for which their subscription is paid expires.

REMITTANCES may be made by Postoffice Order, Wells, Fargo & Co.'s Money Order or Bank Draft, and should be made payable to THE OCCIDENT.

The date of the "yellow label" shows the date to which the subscription has been paid. When you remit, see that the label is corrected within three weeks, and if not, notify us.

THE OCCIDENT will stop with the end of the subscription. This is best for all. Please send subscription and order for renewal.

Subscribers wishing mailing address changed must give the old and the new address at the same time.

Address all communications to "THE OCCIDENT," 34 Donohoe Building, San Francisco, Cal., and not to individuals.

CONNECTICUT

Fire Insurance Company

OF HARTFORD

ASSETS, - - - \$3,000,000

—o—

Royal Exchange Assurance of London

(ESTABLISHED 1720.)

ASSETS, - - - \$22,000,000

ROBERT DICKSON, Manager.

B. J. SMITH, Assistant Manager.

NW. Cor. MONTGOMERY and SACRAMENTO Sts., San Francisco

HOME COMFORTS AT

The Mentone

901 Powell Street

J. G. CHOWN, Prop.

Mills College and Seminary

THE OLDEST

Protestant School for Girls on the Pacific Coast

Grants Diplomas and Confers Degrees. Rare Opportunities Offered in Music. One Hour's Ride from San Francisco. Board and Tuition per Term of Twenty Weeks, \$175.

Write for Catalogue to

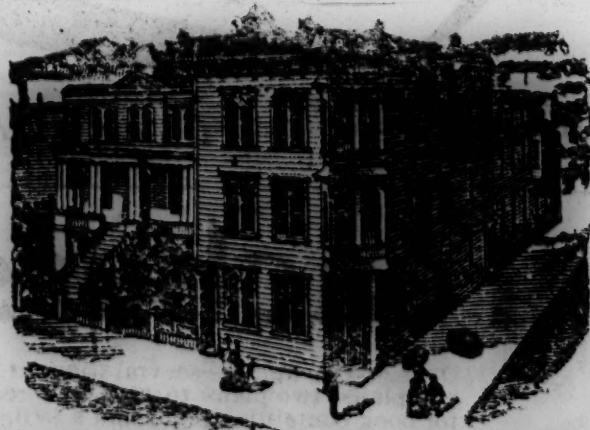
MRS. C. T. MILLS, PRESIDENT,

MILLS COLLEGE P. O., ALAMEDA CO., CAL.

fall term opens Aug. 4, 1897.

Irving Institute

BOARDING AND DAY SCHOOL FOR YOUNG LADIES



Nineteenth Year.

Twenty-five Teachers.

Seminary, College Preparatory and Normal Courses.

CONSERVATORY OF MUSIC,

With Eleven Professors and Complete Courses for Voice and Instruments.

Primary and Kindergarten Department for Children.

A CARRIAGE WILL CALL.

For Illustrated Catalogue Address:

REV. ED. B. CHURCH, A. M., Principal
1036 VALENCIA ST., SAN FRANCISCO, Cal.

Trumbull & Beebe

GROWERS,
IMPORTERS and
DEALERS IN

Seeds, Trees and Plants

419-421 SANSOME ST.

San Francisco.

Bet. Clay and Commercial.

Catalogue on Application.

PORTLAND

ACADEMY.

NINTH YEAR

Opens Sept. 20th, 1897.

The Academy includes a Primary and Grammar School, a College-fitting School and a department of advanced work in the Languages, Mathematics, English Literature and Chemistry. For catalogue address

PORTLAND ACADEMY,

Portland, Oregon.

Occidental College

Superior advantages for both sexes.
Moral tone and standard of scholarship exceptionally high.

SKILLFUL INSTRUCTORS.

Three courses: Classical, Latin-Scientific, English. Special work in Music and Elocution when desired.

Tuition reasonable. Fall term will opens Sept. 15, 1897. Address

PRES. REV. J. W. PARKHILL,
2635 E. 4th st., Los Angeles, Cal.